

נ (י)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤍.

It is interchanged — (a) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxliii, B; more rarely Resh, as 𐤍𐤌, Chaldee 𐤍𐤌 to be risen, as the sun; 𐤍𐤌, Aram. 𐤍𐤌 two. Arab. فرفير and فرفيس purple.

— (b) with Yod, especially when it is the first radical, נא and נא to be beautiful; נא and נא to stand, נא and נא to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נא, נא, נא ibid. No. 2, 3. The primary stock of roots נ (the same as of roots פ) is often in the last syllable; hence נא i. q. נא to roar, to growl, נא i. q. נא, נא, נא, נא, נא, נא, נא, נא, נא, נא etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. 𐤍𐤌 for 𐤍𐤌 (see 𐤍𐤌), 𐤍𐤌 for 𐤍𐤌; also Arabic 𐤍𐤌 an ear of corn, 𐤍𐤌 a bittern, 𐤍𐤌 Æthiopic. 𐤍𐤌:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac 𐤍 id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. 𐤍𐤌, 𐤍𐤌. In Æth. there answer to this 𐤍𐤌: *age, veni*, which is commonly inflected like an imperative (compare 𐤍𐤌, 𐤍𐤌, f. 𐤍𐤌: plur. 𐤍𐤌: 𐤍𐤌:; compare 𐤍𐤌: 𐤍𐤌: 𐤍𐤌: behold; Amhar. 𐤍𐤌: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso*, *amabo*, *dum*, Gr. δὲ, Germ. *doch*, *doch einmal*, [*I pray thee*], Gen. 12:13, נא אֶמְרִי “say, I pray thee,” Gen. 24:2, נא יְדִי “put, I pray thee, thy hand,” (12 *doch einmal*); Gen. 24:45, נא הַשְׁכֵּנִי “give me, I pray thee, to drink,” (12 *doch einmal trinten*); Jud. 12:6; Num. 20:10, 𐤍𐤌 𐤍𐤌 “hear, now, ye rebels!” Compare 𐤍𐤌, 𐤍𐤌 page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, נא אֶלְכֶּנָּה “now do let me go,” Germ. *laß mich hingehen*; Isa. 5:1, נא אֲשִׁירָה “let me now sing (O hearers),” *laßt mich singen*; 1 Ki. 1:12, נא אֶעֱצֶה “let me now give thee counsel;” Cant. 3:2; Num. 20:17, נא נַעֲבֹרָה “let us now pass by,” allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (*ich möchte doch wohl einmal hingehen*, “ich will doch einmal hingehen”), Ex. 3:3, נא וְאָרְאָה “now let me turn aside and see;” 2 Sam. 14:15, “and I thought with myself, אֲרֹכֶּנָּה אֶל הַמֶּלֶךְ now I will speak to the king;” Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, נא אֶלְכֶּנָּה אֶשְׂא “Oh! that I may not respect any man’s person,” (*möge ich für niemanden parteyisch seyn!*); in inciting, urging, Jer. 5:24, נא אָחִי יְהוָה “Come! let us fear Jehovah.” — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, נא אֶלְכֶּנָּה “pass not away I pray thee;” hence ellipt. נא אֶלְכֶּנָּה (do) *not I pray thee* (this); Germ. *nicht doch!* comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Psa. 124, נא יִשְׂרָאֵל “(so) let Israel say,” Psa. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, “where is the word of the Lord?” נא יְבוֹאֵנָה “let it now come.” — (γ) asking leave, Gen. 18:4, נא יָבֹאוּ “let there now be brought,” allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, נא יֵרָא וְיִחַר לֵאָרְצִי “let not the Lord be angry.”

(3) it is added to conjunctions and interjections — (a) נא, No. 2, letter b. — (b) נא *if indeed, if now* (*ei porre, éav porre*), used in modestly, or almost timidly, assuming something. Genesis 18:3, נא אֶמְצֵא חַן בְּעֵינֶיךָ “if now I have found favour in thy sight,” (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) נא *behold now!* (*siehe einmal!*) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) נא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נא לְכָל עַמּוֹ “oh that (it may be) before all his people.” Those who speak courteously to superiors, or who ask submissively, frequently use the particle נא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נא adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it *Διοσπολις*, in Nah. *μερις Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἰουδ*, i. e. *αχούρος*, a measuring line; then a part, a share measured out; and נא, *ἰουδ* (Jupiter) Ammon, see נא No. III, hence נא *the portion*, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth

water (as the earth), whence נא land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נא (once נא Judges 4:19 *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv, vaos*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ነጥኒ*: to respire, to rest, and it even approaches in meaning to נא.) Hence נא plural constr. נא habitations.

נא (compare נא *Ilithpa*, Psa. 93:5; plur. constr. נא (for נא).—(1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *et fleidet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; *לְבֵיתִי קֹדֶשׁ* “holiness becometh thine house;” comp. adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא], Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נא.—(1) a word altogether poetic, *a seat, dwelling*—(a) of men, or God, as נא נא Lam. 2:2; נא נא Vulg. *domus iniquitatis*, Ps. 74:20; נא נא Ps. 83:13.—(b) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נא נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נא נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) *becoming, seemly*, followed by ל Ps. 33:1, נא נא “praise is becoming for the upright;” Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μῦς*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא נא “the voice of Jehovah (is);” or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:25; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert üh. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא נא “the utterance of Balaam;” verse 15; and even of poets [but “who spake as they were moved by the Holy Ghost”], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא נא “an utterance (song) concerning wickedness.

[Once used in fut. Jer. 23:31, וְיִנָּבְאוּ "and they utter oracles."]

[נָבָא] given as a noun in Thes. (of the form נְבִיא), found once in the absolute state, Jerem. 23:31, see above נָבָא.]

נָבָא fut. נִבְּאָה, and Piel נִבְּאָה, part. מְנַבֵּא, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָבָא to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, מִשְׁכָּבָה מְנַבֵּא "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וְנִבְּאָה אֶת־הָעֵץ וְאֶת־הָאֶבֶן "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִבְּאוֹת m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִבְּאוֹתָיִךְ m. pl. id. Hos. 2:4, וְנִבְּאוֹתָיִךְ מִבֵּין שְׁדֵיךְ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נִבְּאָה fut. נִבְּאָה, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָבָא, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נִבְּאָה.

PIEL נִבְּאָה, fut. נִבְּאָה.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHIŁ, fut. נִבְּאָה (in the Syriac manner for נִבְּאָה), intrans. to be despised, to be contemned, Ecc. 12:5. —LXX., Vulg., Syr., shall flourish (as if from נָבָא), but this does not agree with the context.

HITHPOEL, part. מְנַבֵּא for מְנַבֵּא Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִבְּאוֹתָ f. contumely, reproach, Isa. 37:3; and—

נִבְּאוֹתָ f. pl. נִבְּאוֹת id. Neh. 9:18, 26, and נִבְּאוֹתָיִךְ Eze. 35:12.

נָבָא onomatopoe. i. q. cogn. נָבָא (which see), TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נָבָא f. const. st. נִבְּאוֹת the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נִבְּאוֹת Eze. 30:24.

נָבָא not used in Kal, cogn. to the root נָבָא to curse.

PIEL נִבְּאָה TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَار Med. Waw, to shun anything with abhorrence, to flee away, نَعَر to be opposed, to resist, to be unwilling.

נֹב (perhaps for נֹבָה "high place," from the root נֹבָה), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נֹבָה for נֹבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָא not used in Kal, pr. as it seems to me, i. q. נָבָא (נ being softened into נ) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር; to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבְּאָה—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, וְנִבְּאָה יְהוָה אֱלֹהֵינוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שֶׁכָּזֵב "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נְבִיא שֶׁכָּזֵב Jer. 23:32; and followed by בִּשְׁמֵרָה pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאִמֵּר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(d) followed by בִּי of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בִּי יְהוָה Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בְּבַעַל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(1) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ (like verbs לָלַח) Jerem. 26:9; part. נִבְּאִים plur. נִבְּאִים and נִבְּאִים Jer. 14:14, 16, as if from the sing. נִבְּאָ according to the analogy of verbs לָלַח, which is also found in the Inf. with suff. הִנְבֵּאתוּ Zec. 13:4.

HITHPAEL—(1) i. q. Niph. No. 1. to prophesy, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִתְנַבֵּא בְּבַעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *μαίνεσθαι*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίρωμαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מִשְׁנֵעַ וּמִתְנַבֵּא *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיאָה, נְבִיאָה, also נְבוּ and its compounds.

נְבָא Chald. Ithpael הִתְנַבֵּא to prophesy, Ezr. 5:1.

נָבַח TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נָבִיב *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לָנִיחַ Niphal.

Hence נְבִיחָה for נְבִיחָה gate, pupil of the eye. Others take נְבוּ as the root of both these words.

נָבַח an unused root, prob. i. q. Arab. نَبَّأ to be prominent, to be high; hence pr. n. نَبَّ (for נְבִיחָה), נְבִיחָה.

נְבִיחָה see נָבַח

נְבוּ (1) [*Nebo*], pr. n. the planet *Mercury* (Syr.

and Zab. نَبَّاح), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּא i. q. נְבִיא the interpreter of the Gods, the declarer of their will; from the root נְבִיא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonab*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֶחָר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from נְבִיחָה.]

נְבוּאָה f. (from the root נְבִיא), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord," i. e. the leader whom Mercury favours, as if Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardunapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצַּר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylon, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נב**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lersbach explained this name **نبو خدا** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 347); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַּן pr. n. Pers. (**نبو حشبان**) "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נב**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּנָה Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבן** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבן** *Γολγοθᾶ*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבן** appeal may be made to a similar instance **נְבִיבָה**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבִיבָה**, **נְבִיבָה**. Ges. App.]—It is better therefore to consider it to be of Persian original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persian etymology, and regards the Chaldee one previously given as the true one; looking on the **ن** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *δ*), but the idea of money is altogether foreign from the passage.

נָבָה TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבָה ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְיָת**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נב**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבאז**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHIL **הִנִּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנִּיטוּ לְרֵאיוֹת** "look that ye may see," etc. Isa. 63:5, **אֶנֶּבִּיט וְאֵין עֹזֵר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, **הִנִּיטוּ** *Job 35:5*, sometimes having **ה** local, **הִנִּיטוּ שָׁמַיִם וָאָרֶץ** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנִּיטוּ אֶת הַשָּׁמַיִם** "look now towards heaven," also followed by **אֶת** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; Ps. 104:32; Isa. 5:30; **נָבַט** Hab. 2:15, of the place looked at; **נָבַט** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **נָבַט**, it is, to look at with pleasure, Ps. 92:12 (compare **נָבַט** No. 4, a), followed by **אֶת** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **אֶת** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **אֶת** Gen. 19:26, **וְהָאִשְׁתּוֹ** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **אֶת** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) *to regard anything, to have respect to anything*, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **אֶת** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **נָבַט** Ps. 74:20.—(b) *to look at anything but*

without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (ruhiq mit at sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) to *rest one's hope* in anything; followed by אל Ps. 34:6.

(2) to *see, to behold*, like ראה Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נבט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נבט m. Arab. نبى for نبى Syr. نبأ a prophet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נבט) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδὼν μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἐτίρου 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאַתָּה יְהוָה לְפָנַי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפֶּה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֲבָד see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroah; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֶׁרָה 1 Ki. 18:19, even these are called נְבִיאִים simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e.g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נבט Ch. id. Ezr. 5:1; 6:14.

נבט f.—(1) a *prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) the *wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbytera*, used of the wife of a bishop or presbyter.

(3) a *poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נבט ("high places," see נבט, [Nebaioth], pr. n. Nabathæa, the Nabathæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نبط and نبط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

נבט an unused root, i. q. נבט and نبع, Ch. נבט to *gush forth*; whence—

נבט only in pl. Job 38:16, נְבִיטִים "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נבט (Isaiah 40:7) fut. יבט.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נבט, נבט, also נבט.)

(2) Figuratively applied to men, to *fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר נִבְטָל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נבט a corpse.

(3) to *be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. زاجد بهرج, لغف al of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حنن to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; אל-תנבל פסא כבודך “do not disgrace the throne of thy glory;” (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. איויל), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; אמר נבל בלבו אין אלהים “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים, נבל & נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκός. Poet. Job 38:37, “the bottles of heaven,” i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלים “a potter’s pitcher.” Lam. 4:2, נבלים “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נבלים נבלים vessels of the kind of pitchers, Isa. 22:24; opp. האונות basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadu* (see נד), had the figure of a pyramid or cone.

נבלה f. [“adj. f. foolish, Job 2:10”]—(1) *folly*, and also its *punishment*. Job 42:8, נבלתי עשור, “lest I inflict on you the punishment of your folly;” comp. עשה חסר עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשה נבלה בישאל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עשה נבלה בישאל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare נפלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פגור Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَبِيْلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 1:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט “folly,” or “wickedness in secret”), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nebâla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبغ and نبغ id. The primary syllable is בע, like בק imitating the sound or murmur of boiling or bubbling; compare בוע, בועע, בועה). Prov. 18:4; נחל נבע “a gushing stream.”

HIPHIŁ הִבִּיעַ—(1) *to pour out, to gush forth with*. Prov. 1:23, אביעה לך רוחי “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, פִּי רָשָׁעִים יִבִּיעַ רָעוֹת “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter א; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نبأ Aph. to publish [“Arab. نبغ])).

(3) *to cause to boil up, i. e. to cause to ferment and putrify*. Eccles. 10:1, “dead flies יביע cause the ointment to stink and putrefy.”

Derivative מביע.

נברש unused quadril., Syr. and Chald. Ithp. to give light, to shine; from נבר = נר and ברש fire; whence—

נברשתא f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نبراس*, Syr. *ܢܒܪܫܬܐ* id.).

נבשן ("soft soil," from the root *נבשן*), [*Nibshan*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נב an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

ננב m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **ננבול** the southern boundary, Josh. 15:4. In acc. adv. **ננבול** to the south of the lake Cinneroth. Josh. 11:2. Hence **הננב** Josh. 15:19, and simply **ננב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With *ה* parag. **ננבה** southward, Ex. 40:24; followed by *ל* Josh. 17:9, 10, **ננבה לאפרים** "southward (it was) Ephraim's;" and *מן* Josh. 18:14, **ננבה מן ההר** "southward of the mountain." Also with pref. **בננבה** Josh. 15:21, "in (the region lying) towards the south," and **לננבה** 1 Ch. 26:17. Compare *צפון*.

ננר unused in Kal, pr. apparently to BE IN FRONT (see *ננר*), TO BE IN SIGHT, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare *ננר*.

הננר (1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **וידר** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see *אמר* Gen. 4:8); as **הננר לי** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **לחלק ננר העים** " (who) betrays his friends to plunder."—(b) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) *emphat. to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **ננר כחב** for *ננר*.

הננר fut. *ננר*, inf. pleon. *הננר* Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, *ננר*, *ננר*.

ננר Ch. *to flow* Dan. 7:10.

ננר pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. *ננרי*, *ננרד*, *ננרו*.

(1) *before, in the presence of, in the sight of*, i. q. *לפני*, as **ננר כל עמך** before all thy people, Exod. 34:10; **ננר יהוה** before Jehovah, 1 Sam. 12:3; **ננר השמש** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare *לפני שמש* Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out *ננרה* each one before herself," i.e. each her own way (*vor sich hin*, *ibres Begeß*), compare Josh. 6:5, 20, and *איש לפניו* Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls *ננרי* (are) before me," they have a place in my care and affections, (compare *לפני* Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **ננר ההר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing *ננרו* before him," in comparison with him (compare *ננר*).

With prepositions—(1) *ננר* pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper *ננרו* corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *δμοιος αὐτῷ*. Compare *ננר* Neh. 12:9. In the Rabbinic *ננר* is often used in speaking of things which are like one another (see *Lud. de Dieu ad h. l.*), compare Pers. *برابر* over against, like, suitable.

(2) *ננר*, with suff. *ננרי*, *ננרד*, *ננרו* etc.—(a) *before, in the presence of*, i. q. *ננר* No. 1. 2 Kings 1:13; Hab. 1:3. **ננר עמי** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger *ננר* opposing the builders."—(c) *like* (compare *ננר*) Neh. 12:9, **ננרם** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*). Neh. 11:22, "the chief of the Levites for (*ננר*) the service of the house of God."

(3) *ננר*—(a) pr. *from before* (*vor etwas weg*), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **לְעֵינַי מִלְּפָנַי** from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְמִלְפָנַי**); also to be far away. Ps. 38:12, "my friends stood **לְעֵינַי מִלְּפָנַי** far off from my wound" (compare **לְ** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **לְעֵינַי** (for the fuller **לְעֵינַי מִלְּפָנַי**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13. — (b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. **לְ** No. 3, letter *c*). Gen. 21:16, "and she sat down **לְעֵינַי** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְ** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **לְעֵינַי לְךָ** to thee over against" (Germ. dir gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life. — (c) against, absol. and adv. (*da* gegen); **לְעֵינַי** to set oneself in opposition (*sich* da^{gen} setzen), 2 Sam. 18:13; followed by **לְ**: **לְעֵינַי** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַד TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL. — (1) to make (one's own light) to shine, Isa. 13:10.

(2) to illuminate, Psa. 18:29; 2 Sam. 22:29. Hence —

נִגְדָה f. (Hab. 3:4) — (1) shining splendour, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְדָה emphat. **נִגְדָה** Ch. light. Dan. 6:20, **נִגְדָה** by candle light. [In Thes. the meaning given is morning light, which is a preferable sense. Syriac **נִגְדָה** etc., the first dawn of the morning.]

נִגְדָה brightness, only in plur. Isa. 59:9.

נָגַד fut. **יָנַד** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נָג**, **נָב**, compare **נָגַע**, **נָגַח**, **נָגַח**; and also in the other which ends in **נ** compare **נָבַח** to bark, properly to push, strike, as **נָגַח** and **נָגַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence —

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **אִנְיָהּ לְקָבָא**; followed by **לְ** to wage war with any one; in Ithpuel id. Hence —

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **ܢܓܝܕ** to go before, Ephr. i. 114; compare Germ. **Fürst**, i. q. the Eng. *first*). It is used — (1) of any prefect, or leader, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is prince of a people (**Fürst**), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגִיד** **מָשִׁיחַ** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence —

(3) noble, honourable. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. **نَجْد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נִגִּינָה fem. (from the root **נָגַן**). — (1) music of stringed instruments, Lam. 5:14; Isa. 38:20.

(2) a stringed instrument, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) a song, sung to the music of stringed instruments, a psalm, Ps. 77:7; specially a song of derision, a satire, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. to cut (compare the kindred roots **נָגַח**, **נָגַח**), to wound, to pierce. Hence **נָגַל** a reaping hook.

נָגַל once part. pl. **נִגְלִים** Ps. 68:26. Elsewhere —

PIEL **נָגַל** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַח** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְלָה**, **נִגְלִינָה** [and in Thes. **נִגְלָה** (for **נִגְלָה**)].

נָגַע fut. **יָנַע**, inf. **נָגַע**, with suff. **נָגַעְתָּ**, also **נָגַעְתָּ**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **לְ** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **לְ** Isa. 6:7, and **לְ** Num. 4:15; Hag. 2:12. Specially it is used — (a) to touch any thing, for to violate, to injure, Genesis 26:11 **הַנֶּגַע בְּאֵשׁ הָעֵדֻת וּבְאֵשׁ הָעֵדֻת** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by אֶל Prov. 6:29; followed by אֶל Gen. 30:6 (compare ἀνέσθαι , 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by אֶל 1 Ki. 6:27; Hos. 4:2; אֶל Mic. 1:9; Isa. 16:8; Jer. 4:10; Jer. 51:9; אֶל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by אֶל 2 Sam. 5:8; אֶל Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ .

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by אֶל 1 Sa. 6:9; Job 19:21. Part. נִגְעָל stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 9:15, like הִתְחַלַּף , הִתְעַלֵּץ , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָגַח , נָגַח) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. to cause to touch, especially in this phrase, הָעֵרָא לְאֶרֶץ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by אֶל Ex. 4:25; אֶל Ex. 12:22; אֶל Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by אֶל Gen. 28:12; אֶל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אֶל).

(4) i. q. Kal No. 3, to come to, followed by אֶל Ps. 107:18; אֶל 1 Sa. 14:9; hence to attain to, followed by אֶל Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעִי , pl. נִגְעִים .

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 28:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence $\text{נִגַּע הַזֶּה$ a spot of scab, verse 31; $\text{נִגַּע הַזֶּה$ a spot of leprosy, verses 3, 9, 20, 25, and without $\text{נִגַּע הַזֶּה$ verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. יִגַּח .—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּח to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by $\text{נִגַּח$ to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence נִגַּח , and—

נִגַּח m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. to FLOW, see Chald. נָגַר to draw out, and to flow; compare Heb. נָגַר , and נָגַר No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נָגַר , Job 20:28; see נָגַר Niph.

HIPHIL הִנְגִּיר —(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare הִנְגִּיר to pour out, to deliver) in this phrase עַל-יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare עַל יְדֵי after verbs of delivering p. cccxxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הָיָה *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנְגֹּשׁ (once יִנְגֹּשׁ Isa. 58:3), ["Arabic نَجَشׁ"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργονόμος, Ex. 3:7; Job 3:18; also followed by כִּי, hence נֹגֵשׁ בִּלְיָ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *foreign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשָּׁה *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִשָּׁה; fut. Kal יִנְגֹּשׁ, imp. נִשָּׁה, also נָשָׂה (Gen. 19:9), inf. נִשְׁתָּה.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֵל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; כִּי Isa. 65:5 (compare below letter c); ? Jud. 20:23; עַל Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; בְּנִשְׁתָּה אֶת-הַקֳּדָשִׁים "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near* to a woman, honeste dictum de coitu (comp. נָדַב); followed by אֵל Ex. 19:15.—(b) *to come near* to Jehovah, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near* to anything is sometimes i. q. *to reach it, to join oneself* to anything; followed by כִּי Job 41:8; used of the scales of the crocodile, נִשְׁתָּה בְּאֶחָד "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נִשְׁתָּה, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20, נִשְׁתָּה לִּי "give place to me;" so the LXX. παίσσον μοι ῥόνον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָדַב used of going away; נָדַב Arabic مَضَى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPPHIL הִנְיִשׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנְיִשׁ עֲצוֹתֶיךָ "bring (set forth) your arguments;" (so also must be taken omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנְיִשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָדַב m. heap, pile (Arab. نَدَب, from the root נָדַב, the significations of which are however rather remote from those of this word; [In Thes. from נָדַב]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, בָּנָם כְּנֶגֶד הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נִדְּבָה לִּי like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָה, an uncertain root; whence some derive וְדָה (נָדָה) 2 Ki. 17:21 כְּחֵב; but see נָדָה.

נָדַב—(1) i. q. Arab. نَدَب TO IMPEL, TO URGE, TO INCITE to anything (kindred to נָדַב). It only occurs in this expression, Exod. 25:2, נָדַב לְבֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَب to impel oneself; hence to be willing, liberal, generous; see נָדַב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נָרַב, נָרַב, and the pr. n. נָרַב, נָרַב.

נָרַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבֵּר subst. *a free-will offering*, verse 16.

נָרַב ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נָרַב f.—(1) *free-will, readiness of mind* (to give); whence נָרַב Num. 15:3; Psalm 54:8; and acc. נָרַב Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲשֵׂה נָרַב "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נָרַב); Exod. 35:29; Lev. 22:23, נָרַב תְּעִשָּׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, נָשָׂם נָרַב "abundant, copious rain."

נָרַב ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נָרַב ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נָרַב part. Niph. prop. *joined together, cleaving together*.

נָרַב plur. נָרַב; inf. נָרַב; fut. נָרַב Nah. 3:7, and נָרַב Gen. 31:40.

(1) trans. *to move*, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָרַב, נָרַב; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָרַב *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَج to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נָרַב.

POAL נָרַב *to flee away, to fly away*, Nahum 3:17.

HIPHIL הִנָּרַב *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנָּרַב (in the Chaldee manner for הִנָּרַב), *to be cast out*; part. מִנָּרַב 2 Sam. 23:6; fut. יִנָּרַב *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נָרַב, נָרַב and נָרַב; comp also נָרַב.

נָרַב Ch. *to flee away*, Dan. 6:19.

נָרַב m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

I. נָרַב not used in Kal, i. q. נָרַב *TO FLEE, TO GO AWAY* (Syr. and Samar. id.).

PIEL הִנָּרַב *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָרַב No. 4. (In the Rabbinic נָרַב is excommunication, separation from the congregation.)

II. נָרַב an unused root, i. q. נָרַב No. 2. *to give freely, to be liberal* (Arab. نَد to be moist, liberal), hence נָרַב and—

נָרַב masc. *a large gift, given to a harlot*, Eze. 16:33.

נָרַב f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; נִינָרַב Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness of women*, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מוֹעֵבָה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָרַב fut. נָרַב prop. *TO THRUST* (stoffen), *TO IMPEL* (see the cogn. נָרַב and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL נִנָּרַב.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber יִרְדָּה לְכֹרֶת עֵצִים וְנָתַן אֶת יָדוֹ לְכֹרֶת עֵצִים and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדָּח *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְּחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְּחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִסְּמִי נִדְּחָה בְּרַחֲמֵי הַיָּם "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִצֵּלָה מְנָדָה "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְּיָה—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִשָּׁל יְהוָה verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדָּח *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָיִים.

נְרִיב m. (from the root נָרַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נְרִיב לְבָבוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָרַב Kal and Hithp.); Ps. 51:14, נְרִיב רֹחַ "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 26:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מִשְׁלֵי־מֶלֶךְ.—In many of the significations this word agrees with its synonym נָגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince.

נְרִיבָה f. *nobility, a noble and happy condition*, Job 30:15.

נָרַן an unused root [not inserted in Thes.] perhaps i. q. לָדַן to be soft, flexible. Hence—

I. נָרַן the sheath of a sword, 1 Chr. 21:27. See נָרְנָה. [Derivation doubtful]. Of another origin is—

II. נָרַן i. q. נָתַן a large gift, given to a harlot, Eze. 16:33; from the root נָתַן, with the added syllable נָ. De Rossi's Cod. 409 has נָרְנָה.

נָרְנָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָרַן, and נָרְנָה, and נָרְנָה, with He parag. of the form נָרְנָה, נָרְנָה, נָרְנָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָרְנָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animae velut vaginam ademerint," and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָרַף fut. יִנְרֹף Ps. 68:3, and יִרֹף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight an enemy*, i. e. to conquer, metaph. Job 32:13.

NIPHAL נִרְפָּה pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נִרְפָּה אֵלֶּה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. הִנְרִיף Ps. 68:3.

נָדַר—(1) i. q. Arab. نذر TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نذر, Chald. נָדַר a threshing floor. This root is cognate to words of sowing and scattering, as נָתַן (which see) וָרַע.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نذر, Syr. نذر. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

ration of scattering. [In *Thes.* this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. יָדַר Nu. 6:21, and יָדַר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נָדַר to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נָדַר and נָדַר with suff. נָדַרִים pl. נָדַרִים m.

(1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נָדַרִים to vow vows, see the root נָדַרִים Ps. 22:26, and עָשָׂה נָדַרִים to perform vows, Jud. 11:39.

(2) anything vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדַבָה a voluntary gift.

נָהָה m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נָהָה (of the form נָהָה), from the root נָהָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὡπαισμός*, ornament, grace; in support of this compare the root נָהָה, Arab. نَجَّ to be conspicuous, to be magnificent.

נָהָה fut. יָנָהּ.—(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נָהָה, Arab. نَجَّ (kindred roots are נָהָה, נָהָה, נָהָה, compare Æth. ንህህ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, יָנָהּ בְּשֹׁנְעָן יָנָהּ “for he drives (the horses) as if he were mad,” comes on at a most rapid rate, 2 Ki. 4:24; hence יָנָהּ עֲגֹלָה to drive a wagon. 2 Sam. 6:3; followed by יָנָהּ 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by יָנָהּ Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. *ἀγω*, *ago*, *ἡγέομαι*; Pers. *اختن* to lead, to bring).

(3) intransit. to act (*εἶπας* thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נָהָה בְּחָכְמָה “and my heart acting with wisdom.” I formerly explained this from the Ch. usage: “and my heart was accustomed to wisdom,” clave to it; but that now given is more simple.

PIEL נָהָה, fut. יָנָהּ.—(1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיַּנְהֵם וַיַּבְהִירוּ “and caused to drive heavily.”

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative מְנַהֵג.

נָהָה an unused root; see under the word נָהָה.

נָהָה TO WAIL, TO LAMENT (prop. to cry out נָהָה, נָהָה), Ezek. 32:18. Mic. 2:4, נָהָה נָהָה נָהָה “they lament with a lamentation of lamenting;” i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, to gather selves together; like the Chaldee *אֲחִינִי*; prop. to be convoked, called together; comp. נִפְּלָה Niph. to be congregated. 1 Sam. 7:2, “all the house of Israel was gathered together after Jehovah;” a pregnant construction for, all of them were united and followed Jehovah with one mind; compare מִלֵּא אַחֲרֵי יְיָ, הִלֵּךְ אַחֲרֵי יְיָ. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives נָהָה, נָהָה, נָהָה, נָהָה.

נָהָה Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In נָהָה it is כתיב, like the Syr. *ܢܗܐ* light, shining. See נָהָה No. 2.

נָהָה in pause נָהָה m. (from the root נָהָה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נָהָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נָהָה is part. Niph. [so taken also in these passages in *Thes.*], of the root נָהָה see p. CCXXX, A.

נָהָה see נָהָה.

נָהָה Chald. (from the root נָהָה No. II) illumination, wisdom, Dan. 5:11, 14. Syr. *ܢܗܐ* id.

נָהָה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהָה No. 1; compare נָהָה river. Hence—

PIEL, נָהָה, fut. יָנָהּ.—(1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיַּנְהִימוּ בַּחֲמֹרִים “and they led them borne upon asses.” Specially to lead to water, Ps. 23:2, עַל-מַיִם מְנוּחֹת יְנַהֵלֵנִי “he leadeth me beside the still water,” Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:19)—

(2) to guard, 2 Ch. 32:22; (compare הִנֵּי־חַ 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נָהָה verse 12.

HITPAEL, to go on, Gen. 33:14. Hence—

נהלל m. — (1) prob. *pasture* to which cattle are led out (like **נהלל** from **נהלל**, Isa. 7:19).

(2) [*Nahalol*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, **נהלל** [*Nahalul*].

נהם fut. **ינהם**. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (**נפיר**), (Prov. 19:12; 20:2); to be distinguished from roaring (**נאם**), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under **נהם**; and also compare **נאם**). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare **נהם**), Eze. 24:23; Prov. 5:11. Hence —

נהם m. *the growl* of a young lion, Prov. 19:12; 20:2; and —

נהמה f. constr. st. **נהמת** *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נהק fut. **ינהק**. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots **נאק**, **נאק**, **נאק**).

I. **נהר** TO FLOW, TO FLOW TOGETHER (Arabic **נהر** id.); whence **נהר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2; **ינהרו** **אלי**, "and all peoples shall flow together unto **ה**" Jer. 31:12; 51:44; followed by **על** Mic. 4:1. Hence **נהרה**, **נהרה**.

II. **נהר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. **נר** ["Arab. **نار**"], (see the letter **ה**), whence *to be glad, rejoice*, from the light or brightness of a happy face (see **נאור** let. **ג**). Ps. 34:6; Isa. 60:5.

Derivatives **נהרה**, **נהור**, **נהיר**.

נהר m. constr. **נהר**, plur. **נהרים** and **נהרות** (m. Ps. 93:3); constr. **נהרות**, dual. **נהרים** (see below) *a stream*. — (1) *a flowing*, das Strömen, die Strömung. Jon. 2:4; **ינהר** **יבבני** "and the flowing (of the sea) surrounds me" (compare *κεκρυμμένον*, Il. *ε*, 245). Job 20:17; **נהר** **נהל** **דבש** **וחמץ**, "streams of rivers of milk and honey," Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as **נהר** **מצרים** the river of Egypt, i. e. the Nile, Gen. 15:18; **נהר** **גוזן** the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נהר the rivers of Ethiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; **נהרות** **בבל** (the Euphrates, with its canals), Ps. 137:1; **נהרות** **בבל** 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as **נהר** **פרת** the river of Euphrates, Gen. 15:18; **נהר** **כבר** the river Chebar, Eze. 1:1, 3. With art. **נהר** the river *kar' êxox* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully **נהר** **הנהר** **הנהר** Gen. 15:18; Dent. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews **נהר** to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since **נהר** is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נהרים** (prop. from the form **נהר**) the two rivers, the Tigris and Euphrates; whence **נהרים** **ארם** Syria of the two rivers, i. e. Mesopotamia, see **ארם**.

נהר emph. **נהרה**, **נהרה** Ch. m. *a river*, Dan. 7:10, emphat. *kar' êxox* the Euphrates, Ezr. 4:10, 16, 17, 20.

נהרה f. *light, the light of day*, i. q. Arabic **نهار** Job 3:4, see **נהר** No. II.

נא in Kal, of uncertain authority, Num. 32:7 כחב (see Hiphil No. 2).

HIPHIL **נא** prop. *verneinen, vernichten*. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable **נא**, **נא**, **נא**, **נא**, under the word **נא** p. XXI, A; also **נא** and **נא** to prohibit, to hinder). Fut. by the omission of **נא**, **נא** Ps. 141:5, where thirty-six codices read more fully **נא**.

(2) *to hinder, restrain*, Num. 30:6; **נא** **אביה** **אמה** "if her father restrain her;" verses 9, 12. Followed by **נא** to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make void, Ps. 33:10.

Derivative, **נא**. There is also a different root **נא**; whence **נא** raw.

נב — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable **נב**, which is found in the roots beginning with it, as **נב**, **נב**, **נב**, and this is frequently applied,

sometimes to the sense of sprouting, as **נִבְּא**, sometimes to that of speaking, as **נִבְּב**, **נִבְּב**, **נִבְּב**, **נִבְּב**, Arab. **نَبَس**; also to the sense of rising above, as **נִבְּב**, **נִבְּב** Conj. VIII. to become high, **נִבְּב** to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) *to increase, to receive increase*, Ps. 62:11, compare מְרִבִּית.

PIEL נוֹרֵב *to cause to germinate, to produce,*
Zec. 9:17.

Derivatives, גְּבוּלוֹת, גִּיבֵי, and the pr. n. גִּיבֵי.

נָיִב or נָוִב Isa. 57:19 בְּתִיב, i. q. נָיִב, which see.

נָדַד (compare cogn. **נָדַר**)—(1) TO BE MOVED, TO BE AGITATED (Arab. **نَدَد** Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence to wander, to be a fugitive, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; to flee, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, **נָדַד קַצִּיר** "the harvest has fled" ["but see **נָדַד**," which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare Job 16:4, 5); hence—(a) *to comfort* the afflicted, followed by ? of pers. Job 2: 1; 42:11; Isa. 51:19; Jer. 16:5.—(b) *to grieve, to lament, to deplore* the dead, Jer. 22:10.

HIPIIL יִפִּיל.—(1) causat. *to cause to wander, to expel*, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, *to agitate, to nod, wag with the head* (נָדַד), Jer. 18:16.

HOPHAL, part. **הִפִּיץ** 2 Sam. 23:6, *shaken out, thrust out*; but R. b. Asher reads **הִפִּיץ**, from the root **הִפִּיץ**.

HITHPAEL הִתְנוּד.—(1) *to be moved to and fro, to wag*, Isa. 24: 20; *to move the head*, Jer. 48: 27.

(2) *to lament*, Jer. 31:18.

Derived nouns, מְנוּד, גִּיר, נֹד [and in Thes. נָד].

𐤒𐤍 Ch. to flee, Dan. 4:11.

נֹד m. *flight, exile* (Ps. 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, Gen. 4:16.

נֹדָב ("nobility"), [*Nodab*], pr. n. of a son of Ishmael, 1 Ch. 5:19.

נִהָּ see נִהָּ

נָחַה i. q. נָחַה.—(1) TO SIT DOWN, TO REST; Hab. 2:5, נָכַר יְהוֹר וְלֹא יָנַח “he is a proud man and does not rest,” but seeks disturbances and wars. Also to *dwell*; see נָחַה, נָחַה.

(a) *to be decorous, becoming* (how this idea is

connected with that of sitting down has been shown above under the root הָאָץ Pile).

HIPHIL, to adorn (with praises), to celebrate; Ex. 15:2, **הִפְחִיל** LXX. **δοξάσω αὐτόν**. Vulg. *glorificabo eum*. Hence—

נָחָה const. נָחָה; with suff. נָחָהּ, נָחָהָם m.—(A)
adj.—(1) *inhabiting*. Fem. c:st. נָחָהּ; Ps. 68:13,
נָחָהּ "the inhabiting of the house," i. e. the
matron as residing at home, οἰκοῦρος.

(2) *decorous, becoming*, f. נָוָה Jer. 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation* of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) *a pasture where flocks lie down and rest*, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. מְנוּחָה לְ Is. 65:10; מְנוּחָה לְלֵי לָמַד Eze. 25:5; מְנוּחָה לְרֵעִים Jer. 33:12. For the plur. const. is used the form מְנוּחָה which see.

נִהָ f.—(A) adj. f. *inhabiting, becoming*; see נִהָ letter A.

(B) subst. i. q. **בֵּית** letter B, *a seat, a habitation*.
—(a) of men, Job 8:6.—(b) of herds and flocks, *a pasture*, Zeph. 2:6.

[נָחַ] fut. נִחֵם.—(1) TO REST, TO SIT DOWN, TO
 SET ONESELF DOWN any where to take rest.—The
 original idea lies in respiring, drawing breath, נָחַץ
 נָחַץ; compare cogn. Arab. راح I., II., IV., X., to rest,
 to be quiet; prop. to draw breath, from which idea
 comes also Germ. ruhen (ruchen), of the same stock as
 riechen (lower German rufen, rüfen, compare ruhen, to
 desire). Arab. نَحَّ specially is, to kneel down as a
 camel; Conj. IV. causat. مَنَحَ a place where camel-
 lie down. Syr. and Chald. i. q. Hebr. אָחַץ to
 respire, to rest; compare under נָחַץ.—E. g. used of
 an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13
 (Arab. نَحَّ IV. to pitch a camp); used of a host of
 locusts, or bees, Ex. 10:14; Isa. 7:19; also used of
 inanimate things, as Noah's ark, Gen. 8:4; of the
 ark of the covenant, Nu. 10:36. Constr. absol. Nu.
 loc. cit.; and followed by ׀ Ex. loc. cit.; and ׀ of
 place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit
 of God coming down upon any one; followed by ׀
 Nu. 11:25, 26; compare Isa. 11:2.

(2) *to rest, to be at rest*, specially—(a) from labour, i. q. נָחַץ Ex. 20:11; 23:12; Deut. 5:14.—(b) from troubles and calamities, followed by נָחַץ Job 3:26; Esther 9:22. Impers. Job 3:13, לֹא נָחַץ לִי “then I should have had rest.” Isa. 23:12; Neh.

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָיִיתָ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָיִיתָ הַמָּוֶה to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָיִיתָ לְךָ מִכָּל אֹיְבֶיךָ מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύεις).

HOPHAL הָיִיתָ *rest to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הָיִיתָ (like הָיִיתָ from הָיִיתָ; לָיַן from לָיַן; and the noun מְשֻׁט i. q. מְשֻׁט from מְשֻׁט) fut. יִיטָה part. מִיטָה—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (verfegen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָיִיתָ בְּמִשְׁמָר "to give any one into custody," Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָיִיתָ לְאֶרֶץ בְּדִד "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness הָיִיתָ הַמְּאִים הַגְּדִים quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let any one rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הָיִיתָ אִתִּי let me alone that, *allow me*, Jud. 16:26; more often with dat. הָיִיתָ Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הָיִיתָ לוֹ וַיִּקְלַל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָיִיתָ אִתִּי "as long as the sun remains, his name shall flourish." Hence הָיִיתָ progeny, and

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָשַׁט and נָשַׁט in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause any one to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָיִיתָ יָד בְּכֶן *to cause the hand to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הָיִיתָ *to be set, placed*, Zec. 5:11 (compare the Chald. form הָיִיתָ Dan. 7:4). Part. מִיטָה what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, הָיִיתָ, הָיִיתָ, הָיִיתָ, and the pr. n. הָיִיתָ, הָיִיתָ, and—

נָח, נָח—(1) *rest*, Est. 9:16, 17, 18, with suff. נָחָךְ 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. הָיִיתָ the waters of Noah, used of the flood, Isa. 54:9.

נָחָה ("rest"), [Noah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נָחָה TO BE MOVED, TO SHAKE, i. q. מָוֶה, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נָחָה], (כ), see נָחָה].

נָחָה Ch. PAEL נָחָה i. q. נָחָה *to pollute, to make filthy*; whence—

נָחָה Ch. f. Ezr. 6:11, and—

נָחָה Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחָה TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחָה to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, رَس to be asleep.

Derivatives, הָיִיתָ, pr. n. הָיִיתָ, and—

נָחָה *slumber, light sleep*, Prov. 23:21.

נָחָה NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְכִנְיָ שֶׁשֶׁשׁ יוֹנָה שָׁמֹ "as long as the sun remains, his name shall flourish." Hence נָחָה progeny, and

probab. נול; also נולא Syr. and Ch., a fish, so called from its being so prolific; (compare נול).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναύη, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Ναβή and Ναβι (see Holmes.) it may be gathered that more recent copyists took Ναύη to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נוס—(1) TO FLEE FROM any person or thing, followed by נ Isai. 24:18; נפני 2 Sam. 23:11; followed by נפני Deu. 28:25; Josh. 7:4.—Lev. 26:36, נוסו ונסו קנסתהוהב Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נוסו היללים "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once נוס, French, *il s'enfuit*, Isaiah 1:8; compare נ No. 4, a.

(2) to hasten, to be borne swiftly (comp. נוסו, נבר, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נוסם to *impel*. Isa. 59:19, "a confined stream בו נוסה יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הניס—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (etwas flüchten), Ex. 9:20; Jud. 6:11.

HITHPALEL התנוסם to betake oneself to flight, Ps. 60:6; comp. נס No. II.

Derivatives, נוסה, נוסה, נוס.

נוע—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *nuo*, Germ. *nicken*, *wanken*, *schwanken*. Kindred is נוס specially used of those who are slumbering, like *νυστάζω*, Pers. نویدن). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to *vibrate*, to *swing to and fro*, used of miners suspended in the pits, Job 28:4, וילי מואנולש נע "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נה and נה.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *ἐπιχαίρειναι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נ as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me על כרפי וחיניני נר ונפלות נר" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מנענע and pr. n. נעה.

נועדיה ("with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נוף—(1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הניף—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by על Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by על 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אסיתנצל "shall the saw boast itself against him who shaketh it? כהניף שקם את־קריקיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by על Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *حَبَّ* to wave, to shake, in those of the latter *ف*; to lead, to lead about. An offering thus presented was called *הַנִּזְבָּח* wave offering, Luth. *Wobopfer*. As to the opinions of the Jews about it, see Carpzov, in *Apparatu Antiqu. S. Cod.* p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

HOPHAL *הִנִּיף* pass. of No. 1, d. Ex. 29:27.

PILEL *נִיפֵף* i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, *נִפְּחָה*, *נִפְּחָה*, *נִפְּחָה* and —

נִיף m. *elevation, height*, from the Arabic usage

نَف from the root, *نَاف* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נִי* Memphis (which see), is of Egyptian origin.

נִיף (1) pr. TO SHINE, TO BE BRIGHT, like Arabic

ناض Med. Waw, compare *נָצַץ* and *נִצְוֹץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *נָהַף*, *נִי* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *نامس*, compare *נָהַף* No. 1, 2, and Lat. *micare*.

HIPHAL *נִיף* to flourish, Cant. 6:11; 7:13. (In Targ. *נִיף* id.).

From the cognate verb *נָצַץ* (which see) are derived the nouns *נִצְּחָה*, *נִצְּחָה*, *נִצְּחָה*.

נִיף f. a feather, Eze. 17:3, 7; Job 39:13; from the root *נָצַח* which see. As to the form *נִיף* Lev. 1:16; see below.

נִיף i. q. *נָקַח* to suck, whence fut. HIPHAL *וְהִנִּיףּוּ* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *וְהִנִּיףּוּ* [from *נָקַח*].

נִיף an unused root, i. q. Arabic *نار* to give light, cogn. to the verb *נָהַר* No. II.

Hence are the nouns *נִיר*, *נִיר*, *נִיר*, pr. n. *נִירָה* [and the following words] —

נִיר f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

נִיר Syr. *نم* (compare Gr. *νόσος*, *νόσος*) i. q. *נִיר* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נִיר fut. apoc. *נִיר* and *נִיר*, i. q. Arab. *نر* TO LEAP.

(1) *to exult with joy*, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (sprizen), followed by *על*, *על*, upon, or at anything, Lev. 6:50; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *נִיר*, fut. apoc. *נִיר* — (1) *to cause to exult*, i. e. *to fill any one with joy*; followed by *על* on account of something (comp. *על* *שִׂמְחָה*). Isa. 52:15, *כִּן יִמַּלְּךָ רַבִּים עָלָיו* “so shall he fill many people with joy because of himself.” Compare *בִּיהוֹתָ*. LXX. *ὁὖτω θαυμάσονται ἑσθὴν πολλὰ ἐπ’ αὐτῷ*, prob. taking *יִיר* for *יִישׁ* = *יִישׁ* in the phrase *יִישׁ* *פְּנִי*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *נִיר* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by *על* Ex. 29:21; Lev. 5:9; 14:7; *לִפְנֵי* 4:17.

Derivative *נִירָה* (proper name).

נִיר m. *pottage, boiled food*; prop. something cooked, pr. part. Niphal of the root *נִיר*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עו*. There are not any traces of a root *נִיר*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נִיר m. (from the root *נִיר*) *consecrated*, specially,

(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *נִיר* *מִלְּהִים* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *מִשְׁחָה*.

נִיר fut. *נִיר*. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *נִירִים* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see *נִיר* No. 4, Heb. Graza § 135, note 1) —

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וַיִּשְׁקַטְנוּ יְהוֹרֵם, "and our eyelids flow down with water;" Isa. 45:8; Job 38:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנוּלָה. — Note מְנוּלָה Jud. 5:5, is for מְנוּלָה Niphal, from מָלַל, which see.

HIPHAL מְנוּלָה causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under מָלַל.

נָזַם an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence نَظْمٌ a string of pearls, or, as I think preferable, i. q. Ch. נָזַם to muzzle; whence Syr. نَحْصَلٌ a nose-ring, and Æth. ንግግ: a ring, put through the nostrils of beasts which are to be tamed, i. q. נָזַם. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְקָה Dan. 6:3.

APHEL הִנָּקָה to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by מֵהָהָרַי יְהוָה to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מֵן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לְ Hos. 2:10 (cogn. is נָזַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HIPHAL הִנָּזַר.—(1) causat. to cause any one to separate himself, Lev. 15:31, הִנָּזַרְתָּם מֵעֲבֹרֹתָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab, نَذَرَ IV., to admonish.

(2) transit. to consecrate. followed by לְ Num. 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מֵן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לְהוָה Num. 6:2, 5, 6. Derived nouns, נִזְרִים, and—

נִזְרָה m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Pa. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבִיבֵי נִזְרָה stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרָה No. 3).

נָחָה see נָחָה.

נָחָה ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שָׁחַב לְנֹחִים וַיִּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחָה see נָחָה.

נָחָה ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחָה m. pl. (from the root נָחָה).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחָה).

(2) pity, mercy, Hos. 11:8.

נָחָה ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחָה masc. adj. (denom. from נָחָה) brzen, Job 6:12.

נָחָה pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחָה brass, Levit. 26:19; Job 41:19; Isa. 45:2, וַיִּלְחֹת נָחָה "brazen gates;" Job 40:18, אֲפִי נָחָה "brazen channels;" 28:2 אֶבֶן יָצַק נָחָה "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *flûta*, a pipe or flute, prop. perforated, i. q. **נחל**; for **נחלה** (see *Lehrg.* p. 145) from the root **נחל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نحر** aperture of the nose.

I. **נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid.*, *39:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר־יִנְחֹלוּ לָכֶם אֶת־הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֲלָנוּ** "give us a possession."

PIEL **נחל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **נָחֲלָה עָלֵינוּ נְיִים** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **לִי יִרְחֹשׁוּ אֲרָבָה חֳדָיִם** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהִתְנַחֲלָם אֹתָם לִבְנֵיהֶם אַחֲרֵיכֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm.*, p. 204.

II. **נחל** an unused root, i. q. **נָהַל**, to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Psa. 124:4*) **נְחֹלָה**, dual **נְחֹלִים** *Eze. 47:9*; plur. **נְחָלִים**, **נְחָלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נחל קדרון**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see **נחל**), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נחל מצרים** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Ῥινωκόρπουρα* [?], now. **العريش** *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] Trop. **נחל נפירות** a torrent of sulphur, *Isaiah 30:33*; **נחלי בלעל** torrents of destruction, *Psa. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وادي**, Syriac **ܡܕܝܢܐ**. *Gen. 26:19; Cant. 6:11*; as **נחל אשר**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נחל** "they cut out (i. e. they dig) a pit."

נחלה *Psa. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בַּיּוֹם נְחֹלָה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נְחֹלָה** wound, is to be preferred; see **נִחַל** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **נְחֹלַת בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נְחֹלַת יְיָ** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase. *לֹא לִי חֵלֶק וְנַחֲלָה*, see חֵלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אֲבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחְלִיאל ("valley of God"), [Nehaliel], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נַחְלָמִי [Nehelamite], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָה f. i. q. נַחֲלָה with the uncommon feminine termination נָה, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoeist. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِمَ, cogn. roots נָחַם (comp. לָחַם and לָחַם), and הָקַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נִצָּחַם, ὀδύρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִצָּחַמְתִּי הַנָּחִים "I am weary of pitying;" followed by לָל Psal. 90:13; אֶל Jud. 21:6; לָ verse 15; לָ Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by לָ Ex. 32:12, 14; Jer. 8:6; 18:8, 10; אֶל 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [to be comforted], Gen. 38:12; followed by לָ on account of any thing, 2 Sa. 13:39; and אֶל אֲחֵרִי i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ περὶ αἰσθῆσιν ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by לָ Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also לָ of the thing on account of which one is comforted, Gen. 5:29; and לָ Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for מְנַחֵם Isa. 54:11.

HITHPAEL הִתְנַחֵם, once הִתְנַחֵם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by לָ Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, הִנֵּה עֵשָׂו אָחִיךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נְחָמָה, נְחָמָה, pr. n. נְחָמָה, and those which follow.

נָחַם ("consolation"), [Naham], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נְחָמָה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נְחָמִיָּה ("whom Jehovah comforts," i. e. whom he aids), Nehemiah, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare נְחָמִיָּה. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נִחְמָנִי ("repenting," ["merciful"]) [Nahamani], pr. n. m. Neh. 7:7.

נָחַם i. q. נָחַם we, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. נָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَضَ id.).

נָחַר an onomatopoeist. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ነሐረ: *to snore* (idnārāḥen), Gr. βέγχω, βόγχος. Hence נְחִירִים, pr. n. נְחִיר, and—
נָחַר m. Job 39:20, and נְחִירָה f. Jeremiah 8:16, *snorting, neighing* of a horse.

נָחַר 2 Samuel 23:27, and נְחִירָה 1 Chron. 11:39 ("snorter"), [Naharai], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (ἰσφάειν, ἰσφάειν), specially used of the whispering of soothsayers (see נָחַשׁ Piel,

Psalms 58:6) compare Nāṣor נָסַר to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *omavreia*, divination by serpents; as if it were denom. from נָחַשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. *oiwri-ζουμαι*, comp. Syr. نَحَشَ Pe. and Pa. id. Gen. 30:27, נִחֲשֵׁי וַיְבָרֶכְנִי יְהוָה בְּנִלְקֹד "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נִחֲשׁ יָנִיחַ אִישׁ אֶפְסָר כְּמוֹנִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יִנְחָשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying to shine, whence נִחֲשֵׁת brass, etc.] [Derivatives of No. I the following words, also נָחַשׁ and נִחֲשֵׁת.]

נָחַשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחַשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נִחֲשֵׁת m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. نَحْش, Heb. נִחֲשֵׁת.

נִחֲשֵׁן ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נִחֲשֵׁת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נִחֲשֵׁתִי.

(1) *brass*, χαλκός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*—(a) *money*, Ezek. 16:36, וְהִשְׁפַּתְתָּ נִחֲשֵׁתִיךָ Vulg. *quia effusum est aes tuum*.

—(b) *a fetter, or bond of brass*, Lam. 3:7; especially dual נִחֲשֵׁתַיִם Jud. 16:21; 2 Sa. 3:34, double bonds.

נִחֲשֵׁת ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נִחֲשֵׁתִי m. (from נִחֲשֵׁת and the formative syllable יִ, adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יִנְחַת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramæan, i. q. Hebr. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun (נָחַת); Jerem. 21:13, כִּי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְיָנְחַת עָלַי יְיָ, chastising me; plur. יִנְחָתוּ Job. 21:13, for יִנְחָתוּ with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תַּחַת נִפְרָה בְּמִקְוֵי "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נָחַת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נִחְתָּ i. q. Kal Psalm 38:3, כִּי־יִנְחָתוּ בִּי "for thy arrows come down upon me," they pierce me.

PIEL נָחַת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנְחֵת Joel 4:11 [taker in Thes. as meaning to lead down].

[Derivative, נִחְתָּ].

נָחַת Chald. to come down, to descend; part נָחַת Dan. 4:10, 20.

APHEL, fut. יִנְחַת; imp. אִנְחַת; part. קִנְחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחַת to be cast down, Dan. 5:20.

נָחַת (Milél), from the root נָחַת, f.—(1) a letting down; Job 36:16, נָחַת שִׁחְתָּךְ "food set down upon thy table;" Isa. 30:30, נָחַת יְרֵעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נָחַת כַּף נָחַת "a handful in quiet."

(3) [Nahath], pr. n.; see נָחַת.

נָחַת adj. coming down, descending, only in pl. (with Dag. euphon.) נִחְתָּיִם 2 Ki. 6:9, coming down.

נָחַת fut. יִנְחַת, apoc. יִנְחַת, יִנְחַת.

(1) TO STRETCH OUT, TO EXTEND (Arab. نَحَا to

stretch out threads; cognate words are נָתַח, נָתַח, לָתַח (which see).

(a) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by לָ, die Messlinie nur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נָטוּיֹת זָרֶךְ "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלֶל נָטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקָה כְּדֵשׁ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, עָלֶיךָ אֲנִי נֹטֵחַ "I spread out to thee three things;" i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֵחַ there is נֹטֵל).

(c) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, הָיָה אֵלָיו חֶסֶד "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by לָ (to some one), Genesis 38:16; followed by מִן and מֵעַל from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HITHPAAL, fut. נֹטֵחַ, apoc. נֹטֵחַ, נֹטֵחַ, 2 Sa. 19:15; imp. apoc. נֹטֵחַ Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by לָ, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִטָּה חֶסֶד עָלַי to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(d) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִטָּה מִיְּמִינִי 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַטִּיחַ רַבִּים אַחֲרַי "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives נֹטֵחַ, נֹטֵחַ, נֹטֵחַ, נֹטֵחַ and the pr. n. נֹטֵחַ (from the root נָטַל) m. laden, Zeph. 1:11.

נֹטֵפֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نَطَفَة id., compare Gr. σταλάμιον, a kind of earrings, from σταλάω, to drop).

נֹטֵשֹׁת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr. نَطَلَ to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, נָטַל, נָטַל, and those which are formed from them, as tolero.) Isa. 40:15, יִטֹּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thes.]

(2) Followed by עָלַי to lay upon some one. 2 Sam. 24:12, עָלַי אֲנִי נֹטֵל נוֹטֵל "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵל). In the same sense is said לָקַח לְיָהוֹיָכָן Jerem. 21:8. Lam. 3:28, כִּי נֹטֵל עָלַי "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נָטַל, נָטַל.

נָטַל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נָטַל m. weigh, burden, Prov. 27:3.

נָטַל fut. נָטַל, inf. נָטַל and נָטַל [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נָטַל, נָטַל, to place, נָטַל, Hiph. נָטַל id.; compare also נָטַל and נָטַל, and in the Indo-Germanic languages Sanscr. *dhd*, Greek *τιθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, *die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָטַל, also נָטַל and נָטַל Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נָטַל and the two nouns which follow.

נָטַל m. constr. נָטַל Isaiah 5:7; with suff. נָטַל; plur. נָטַל, נָטַל—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נָטַל m. plur. plants, Ps. 144:12.

נָטַל fut. נָטַל TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ነጠለ: to drop; ነጠል: itself is to trickle through, which takes place in dropping. The primary syllable נָטַל is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נָטַל No. 1, נָטַל No. 4). Joel 4:18, יִפְּטוּ הַהָרִים עֲשִׂים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נָפַת חֶמְדָּה שֶׁלִּפְתֵּי הָאֵף "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see ندى and other synonymous verbs.

HIPIL, to cause to drop down, to drop (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָטַל, נָטַל.

Derivatives נָטַל [and pr. n. נָטַל] and the two following.

נָטַל m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX. *σάκκη*, i. e. myrrh flowing forth spontaneously, from *σάκω* to drop.

נָטַל ("a dropping"), [Netophah], pr. n. of a town near Bethlehem, in Judæa, Eze. 2:22; Neh. 7:26; whence the Gentile noun נָטַל Sa. 23:28, 29; 2 Ki. 25:23.

נָטַל fut. נָטַל and נָטַל Jer. 3:5; TO GUARD, i. q. נָטַל; but mostly poet. (Syr. Chald. and Arab. نظر id. Kindred is נָטַל) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִשְׁמַר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ל of pers., Nah. 1:2; אֶחָז Lev. 19:18; compare נָטַל Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נָטַל.

נָטַל Chald. to keep, נָטַל in the heart, Dan. 7:28; compare Luke 2:19.

נָטַל fut. נָטַל TO SEND AWAY, TO LET GO (lassen).—(1) to leave, i. e. to forsake, to desert (verlassen), i. q. נָטַל; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נָטַל; 1 Sam. 30:16, נָטַל "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, וַתִּפְּשֵׁת הַמִּלְחָמָה "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by ל 1 Sam. 17:20, 22 28.

(4) to let alone (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ל of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

59:6; וְנִסְתֵּיךְ הַדֶּשֶׁר *"I will cast thee out into a desert country,"* Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare נִסְתֵּיךְ. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נִכְשֹׁת.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah נִיְנִיָּה in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have נִיְנִיָּה, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיָּה an unused root; see נָא No. II.

נִיב m. (from the root נָבַח) *produce, fruit*, Mal. 1:12. Metaph. נִיב שְׁפָתַי *"fruit of the lips,"* i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χυλίων, Hebr. 13:15. Isa. 57:19, *"I create the fruit of the lips;"* I cause that they give praise to God. In נָחִיב there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps *"fruit-bearing"*), [Nebai], pr.n. m. Neh. 10:20.

נִיד m. (from the root נָדַח) *solace, comfort*, once found Job 16:5, נִיד שְׁפָתַי *"the solace of my lips,"* i. e. empty solace. See שָׁפָה.

נִידָה f. Lam. 1:8; i. q. נִדָּה verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root נָדַח) take it as a fugitive, an exile.

נִיּוֹת נָחִיב (*"habitations"*), [Naioth], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחַח m. prop. *acquiescence* (from the root נִיחַ), like the Arab. بَيْنُونَة from the root بَام, from the root نَان, De Sacy Gramm. Arab., i. p. 561, i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܠܠܝܬܒܐ to be delighted with any thing, Barhebr., page 221; نَسَا delight, ibid. page 38; Talmud. לָךְ נִיחָא does it please thee?) Always in this phrase, נִיחַח רִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וְנִיחַח וְיִחַח אֶת־רִיחַ הַנְּחִיחַ *"and the Lord smelled a sweet*

savour;" as if נִיחַח אֶת־רִיחַ. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added. רִיחַ נִיחַח לַיהוָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and רִיחַ נִיחַח אֶת־רִיחַ לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחַחִין plur. used also without רִיחַ *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

נִיִּין m. (from the root נָיַן), *offspring, progeny*, always joined with נִיָּר Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִיִּם Jer. 48:44 נָחִיב, i. q. נִיִּם *fleeing*; prop. pass. put to flight, fugitive.

נִיָּן masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch חֹדֶשׁ הַאֲבִיב which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיָּן is for נִיָּץ, or נִיָּץ and denotes the month of flowers, from נִיָּץ, נִיָּץ a flower.

נִיָּצוֹן m. a spark, once Isa. 1:31. Talmud. id. The root is either נִיָּץ (of the form נִיחַח), or נִיָּץ (of the form נִיָּסוֹר).

נִיָּר i. q. נִיָּר m. (from the root נָרַח), a lamp, 2 Sam. 22:29.

נִיר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נָרַח (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence נִיָּר a yoke for plowing, [also נִיר No. 2.]

נִיר m. (from the root נָרַח)—(1) i. q. נִיר a lamp always used figuratively of progeny. 1 Ki. 11:36, לְמַעַן הִיָּת נִיר לְדָוִיד עַבְדִּי בְּלִי־הַיָּמִים *"that David my servant might always have a lamp,"* i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale, a field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִיִּר.

נָכָה a root of uncertain authority as a verb (as to the passage Job 30:8, see נָכָה Niph.) i. q. נָכָה to strike; hence —

נָכָה pl. נָכָה stricken, trop. afflicted, Isaiah 16:7, and —

נָכָה adj. id. afflicted, fem. נָכָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נָכָה.

נָכָה f. Gen. 37:25; 43:11 (for נָכָה) pr. inf. of the form נָכָה, נָכָה, נָכָה (not to be taken as in Ewald's Gr. p. 327, as plur. for נָכָה) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad.

siliqua, Aqu. *σρίπαξ*. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong נָכָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωβα*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נָכָה to be a Persic word from نَكَاهِد to deposit, نَكَاه keeping, custody.

נָכָה an unused root, whence —

נָכָה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִיִּי which see. With this accords Æth. ነገሥ: race, kindred, tribe (נ and נ being interchanged, compare נָכָה for נָכָה Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكَد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, to SMITE, TO STRIKE. (Arab. and Æth. نَكَ, نَكَ: id., but rarely used, mostly in the sense of hurting. Cognates are נָכָה, נָכָה, and in the Indo-Germanic languages, *icu*—*dr*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נָכָה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִלֵּי אֹנֶכְל נָכָה-בּוֹ וְאִנְרִשְׁנִי "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָלַל, like the Arab. استطاع, is in this place construed with a finite verb, like Esth. 8:6. The plural נָכָה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הָכָה, imp. הָכָה and הָכָה, fut. הָכָה, הָכָה and הָכָה — (1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הָכָה הָכָה to strike roots, Germ. *Wurzeln schlagen*, (schlagen, schießen; pr. to send forth into the ground. Followed by הָכָה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially — (a) הָכָה הָכָה to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הָכָה הָכָה to strike with the hand, Eze. 6:11; fully הָכָה הָכָה Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6, הָכָה לִבִּי אֶתּוֹ "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *κραδία φόβῳ φρένα λακτίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare הָכָה הָכָה; e.g. הָכָה הָכָה to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חָרַב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָקַשׁ as to life. Gen. 37:21, נָקַשׁ לֹא נִכְנֹז נָקַשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 7 partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּכָל־שָׂרֵי הַפִּלִּיִּים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאֵל בְּאֶלְקִי "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִנִּיחַ Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכָּה, and the two following nouns.

נִכְהָ adj. smitten, every where const. נִכְהָ רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכְהָ רֵיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכָּה.

נִכְה only in pl. נִכְהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְהָ & נִכְהָ pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεχώς). LXX. Νεχαώ.

נָכַח ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 קִירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נָכַח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכַח "he who walks in a straight way" (ber gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. לִפְנֵי יְהוָה i. q. נָכַח יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח לִפְנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. לִפְנֵי נָכַח מַנִּים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for מַנִּים there is נָכַח).

With prefixes—(1) אֶל נָכַח pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְחָ—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) over against, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by ב Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

נבד m. pl. נבדִים, נבדִי *machination, wile*, Num. 25:18.

נבד an unused root, i. q. נבד (which see), *to gather, to heap up*; whence—

נבד m. pl. נבדִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. نَبَد id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נבד Ch. plur. נבדִין id. Ezr. 6:8; 7:26; עֲנֵשׁ נִבְדִּין *ines.*

נבד not used in Kal; prop. to BE FOREIGN, STRANGE (נבד, נבדִי).

PIEL נבד—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נבד אֱתוֹ אֱלֹהִים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נבד; (LXX. πειναιεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL נבד i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִבִּיר פָּנָיו i. q. נבד to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. ידע, in the later Hebrew. Neh. 13:24, הִבִּיר מִבְּרִים לְדַבֵּר יְהוֹנָתָן "they know not how to speak the Jews' language." הִבִּיר i. q. ידע to know the difference between, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נבד—(1) *to make one's self strange, to make one's self unknown*, i. e. to dissimulate, to feign, like Hithpaël No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נבד, נבדִי, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נבד const. נבד Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נבדִי, pl. נבדִי *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּבְדִּים *strange gods*, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נבד m. Job 31:3, and נבד Obad. 12, *a strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نَكْر id.).

נבד f. נבדִי, pl. נבדִים, adj. (from נבד = נבד with the addition of the termination י).—(1) *strange*—(a) of another country and people, *foreign*, e. g. נבדִי Exod. 21:8; נבדִי אִישׁ a foreigner, Deu. 17:15; נבדִי אִישׁ Exod. 2:22.—(b) of another family, נבדִי a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נבדִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence an adulteress, comp. נבדִיָּה Pro. 5:20; 6:34: 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נבד see נבא.

נבד a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, to FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְיָתָךְ (Dag. f. euphon.) for פִּנְיָתָךְ (which Cod. Kenn. 4. gives as a gloss, *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְיָן Job 15:29; which, however, is not less uncertain (see מִנְיָן); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מִנְיָתָךְ = כְּלָתָךְ *when thou shalt make an end* [let it be remembered that this is only a conjecture]; compare the synonyms הִנְיָם and פִּנְיָה standing in near connection, Dan. 9:24.

נבד 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ὑμνωμένον, Vulg. vile, i. q. נבדִי. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נִמְנֶה (abstr. for concr.) and נִמְנֶה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see נְמוּאֵל.—(2) Num. 26:9. Patron. — ibid. verse 12.

נִמְךָ a spurious root, whence usually the forms נִמְכָּה, נִמְכָּה, are derived, which really belong to the root נִמְכָּה.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נָמַל and נָמַל. From the root נָמַל No. II, to cut off, to be cut off, is the fut. נִמְלֶה, נִמְלֶה, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נִמְלֶה (for נִמְלֶה) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נָמַל to be circumcised). To the root נָמַל undoubtedly belongs pret. Niph. נִמְלֶה i. q. נִמְלֶה to be circumcised, Genesis 17:26, 27; part. נִמְלֶה 34:22. Compare נִשְׁלַח and נִשְׁלַח for נִשְׁלַח and the observations on that word. From this root, however, there is the noun—

נִמְלָה f. Prov. 6:6; plur. נִמְלִים 30:25, the ant, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נִמְלֶה i. q. נִמְלֶה).

נִמְרָ an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac نَمِر to variegate"]; compare נִמְרָ VIII, to have a speckled skin. Hence נִמְרָ leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נִמְרָ).

נִמְרָ m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِر, Arab. نَمِر, Eth. ስጦር: Amhar. ስጦር: (see the root) id.

נִמְרָ Chald. id. Dan. 7:6.

נִמְרָד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נִמְרָד i. e. Babylonia, Mic. 5:5.

נִמְרָ & נִמְרָ [Nimrah, Nimrim], pr. n., see נִמְרָ p. cxviii, A

נִמְשָׁה ("drawn out" = נִמְשָׁה), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki. 19:16.

נִמְשָׁה with suff. נִמְשָׁה (from the root נִמְשָׁה No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare נִמְשָׁה No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَّا a sign, a banner).

נִמְשָׁה prop. part. Niph. f. (from the root נִמְשָׁה) the bringing about, guidance of God, 2 Chr. 10:15.

נָסַג i. q. נָסַג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַג Isa. 59:13; and fut. נָסַג Mic. 2:6.

HIPHAL הִנְסִיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once הִנְסִיג Job 24:2.

HOPHAL הִנְסִיג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נָסַג."]

נָסַח not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְסִיחַ—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, וְלִנְסֹתָּהּ בְּחִירוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, בִּיָּלָה נִסִּיחִי "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנֵּה רָבָר אֵלֶיךָ תִּלְקָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative נִסְחָה.

נָסַח fut. יִסְחַח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נִסְחָה and שָׁחַט.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative נִסְחָה.

נִסְחָה Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִסְחָה m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 38:30; Mic. 5:4.

I. **נָסַךְ** i. q. סָךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially —

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ מִסְכָּה σπένδουσαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *spondē*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נִסְיָה No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְכָּה, נִסְכָּה.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּה the warp. From the idea of hedging, fencing, comes —

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

נִסְכָּה Chald. to pour out, to make a libation, especially in Pael, Dan 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ sacrifice to God.

נִסְכָּה and **נִסְכָּה** m. with suff. נִסְכָּי, pl. נִסְכָּיִם.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה וְנִסְכָּה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

נִסְכָּה emphat. st. נִסְכָּה Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכָּיהוֹן].

נִסְכָּה see נִסְכָּה.

I. **נָסַס** i. q. מָסַס TO PINE AWAY, TO BE SICK (Syr. نَصَّ Ethpa. id. نَصَّ sick. Compare Hebr. נָשַׁח, נָשַׁח). Isa. 10:18, נָסַס נָסַס "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַס** not used in Kal, i. q. נָסַס ["Arabic نَصَّ"] prop. TO LIFT UP, TO EXALT; whence נָסַס.

HITHPAEL, Zech. 9:16, "they shall be (as) נָסַס אֲבָנֵי הָאֶרֶץ מִתְנַסְסוֹת עַל-אֲדָמָתוֹ the stones of a diadem lifting themselves up in his land." But הִתְנַסַּס Ps. 67:6, is from the root נָסַס.

נָסַע —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence —

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also —

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסְעָה.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word נָסַח); of a tent itself, Isa. 38:12.

HIPHAL הִנְסִיעַ —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; Ki. 5:31.

Derivatives, נִסְקָה, נִסְקָה

נִסְקָה fut. נִסְקָה, once found Ps. 139:8, TO ASCEND.

This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְקָה, נִסְקָה, נִסְקָה), and in Conj. Aph. (נִסְקָה); in the other forms, pret. and part. Pe., and Conj.

Ethp. they use the verb נִסְקָה, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְקָה, נִסְקָה, and נִסְקָה are contracted from נִסְקָה, נִסְקָה. Other instances of words so contracted that the former of two consonants is doubled, are נִסְקָה, נִסְקָה, נִסְקָה commonly נִסְקָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְקָה should be excluded from Lexicons.

נִסְקָה Chald. id. (see Hebr.) APHEL הִנְסָקָה, inf. הִנְסָקָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסָקָה Dan. 6:24.

נִסְרָה [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרָה, נִסְרָה, and the syllable אִת, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَ (Φαράκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نيسر.

נִסְתָּ a spurious root; for the forms נִסְתָּ, נִסְתָּ, which might seem as if they belonged here, see under נִסְתָּ.

נִעָה ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

נִעָה ("motion"), [Noah], pr. n. f., Num. 26:33.

נְעִירִים m. plur. (from the noun נְעִיר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתִּי נְעִירָה "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעִירִים הַבְּנִי children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעִירִים.

נְעִירֹת pl. f. id. Jer. 32:30.

נְעִיאל (perhaps, i. q. נְעִיאל, נְעִיאל), [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 3^d 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ חֶסֶד "I shod thee with seal skin."

HIPHIL, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

נָעַל f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psa. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעַם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹדֵיָהֶם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי it is well with me. (Arab. نِعَم and نِعَم i. q. Hebr., נָעַם to delight in any thing.)

Derivatives, the seven following nouns, and נְעָם, מְנַעֵם.

נָעַם ("pleasantness"), [Naam], pr. n. m. 1 Ch. 4:15.

נְעָם m.—(1) pleasantness, Pro. 3:17; נְעָם נְעָם pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *Guth*, from the word *helf*).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n. — (1) of two women, — (a) the daughter of Lamech, Gen. 4:22. — (b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמִין No. 2, b, for נַעֲמִי (which is found in the Samaritan copy), Num. 26:40.

נַעֲמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמִי — (1) *pleasantness*; Isaiah 17:10, נַעֲמִי נַעֲמִי "pleasant plants."

(2) [*Naaman*], pr. n. — (a) of a son of Benjamin, Gen. 46:21, — (b) Num. 26:40. — (c) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom. —

נַעֲצִין m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֵל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naerc*, Pers. *نار*, Greek *ἀνῆρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנְּעָר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, נָעַר הָיָא "he (was) servant with the sons of Bilhah," etc. (er war *hirtentnabe*, *hirtentnede*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:5. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נַעֲרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קָרַי] is נַעֲרָה (compare page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נַעֲרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عَرَسَ a bridegroom and bride, which latter is in common language عَجُوزَة old woman, comm. عَجُوزَة; comp. بَعْلَة for the comm. بَعْلَة mistress, زَوْجَة for زَوْجَة a wife, like the Germ. *Gemaht* for *Gemahlin*.

Derivatives, נָעַרָה, נָעַר, נָעַרָה.

II. נָעַר (from the root נָעַר), m. a casting out,

נער *driving out*, concr. *what is driven out* (used of cattle). Zec. 11:16.

נער m. (from the radical נפ), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נפ), but this is needless.

נערה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare נחלה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

נערי see נערי.

נעריה (“boy,” i. e. “servant of Jehovah,” for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נערן (“juvenile,” “puerile”), [*Naaran*], pr. n., see נערי No. 3, a.

נערת fem. *tow*, which is *shaken out* from flax (from the root נפ), Jud. 16:9; Isa. 1:31.

נעש an unused root. Arab. نعى to bear up, hence נעש No. II. for נעש.

נפ *Memphis*, pr. n. see נפ.

נפג an unused root. Arab. نفع to go forth, kindred to the verbs נפק to go out, and נבג to sprout; whence—

נפק (“sprout”) [*Nepheg*] pr. n. m.—(1) Ex. 6:9.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נפה f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפ Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נזף.

נפוסים (“expansions,” from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:5; קרי, for which there is in נפוסים כחב, and Ne. 7:52; נפוסים (a reading which is undoubtedly false, blended from נפשים and נפוסים).

נפח i. q. נפח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Specialy—

(1) *to blow upon* any one, followed by נ, Eze. 37:9.

(2) **נפח** נפח to blow the fire, Eze. 22:21; without נ, Eze. 22:20, and Isa. 54:16; נפח נפח a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by נ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9. PUAL to be blown, used of a fire, Job 20:26.

HIPIL — (1) with the addition of נפח to cause to breathe out the soul, Job 31:39; a hyperbolic expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. to value lightly, to despise, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and —

נפח (“blast,” perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נבח, which see.

נפיל only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפיל the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל,

נפילה, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπνιγντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נפילים see נפילים.

נפיש (according to the Syriac usage, “refreshment”), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נפישקים see נפילים.

נפך an unused root, of uncertain signification; whence—

נפק m. a kind of gem, but what, it is uncertain (comp. the kindred נפק Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθακή, i. e. carbuncle. I define nothing as to what it is.

נפל fut. נפל, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפל 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ** id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *φάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּצִנְחָה**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמִשְׁכָּב** compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נָפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נָפַל עֵינָיו lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נָפַל in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ κούσσι γυναικός*; where the Schol. *πέσῃ, γεννιῖθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נָפַל specially is used of an abortion; whence Heb. נָפַל, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or the *hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by מן Ps. 5:11, יפלו מן עצותם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אָרְצָה, Gr. *πίπτειν εἰς γῆν, ἔραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, יפול דבר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Est. 7:20.—(m) followed by מן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לְפָנַי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נָפַל אָרְצָה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על נָפַל Gen. 17:3, 17; Num. 16:4; Jos. 7:6; על אֶפְסַי 2 Sam. 14:4; נָפַל אָרְצָה 1 Sam. 20:41; also לְפָנַי Gen. 44:14; לְפָנַי רַגְלִי Esth. 8:3.—(b) נָפַל עַל מֵצַד to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) נָפַל עַל חֶרְבּוֹ to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by מן Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατακῆσε*.—(g) נָפַל תְּחִנָּתִי לְפָנַי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (abfallen), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; Jer. 37:13; 38:19; 52:15; *to any one*.

HIPIIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (niedermwerfen), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause any one to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fall trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. *werfen* (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by 3 of pers. (to be angry with any one); also 'פני' to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and 7 of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) 'פיל' to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without 'פיל' Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. *eine Sache fallen lassen*); followed by 7 Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by 7 to rush upon, to attack any one, Gen. 43:18.

PILEL 'פיל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. 'פל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפל, נפל, נפל, נפל, נפל.

נפל Ch. fut. 'פל (compare Syr. ܦܠ, in Targ. freq. 'פל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, 'פל "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܦܠ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על 'פלו' Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to mis-carry, Arab. سقط abortion.

נפל see נפל Pilel.

נפל an unused root; see נפל.

נפל i. q. נפל—(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, 'פיל "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. 'פיל Jud. 7:19, and part. pass. 'פיל Jer. 22:28. In imp. and fut. the verb נפל is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. 'פיל subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפל, נפל, and—

נפל m. inundation, shower, Isa. 30:30; from the root נפל Aram. to pour out; kindred to this is ناض Med. Ye, to overflow; compare amongst others the word נפל to scatter, to pour.

נפל Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:13, 'פל; נפל; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. 'פל Dan. 3:26.

APHEL 'פל, 'פל to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפל f. emphat. 'פל Chald. cost, expenditure, that which is laid out and spent; compare 'פל let. k.,

Ezr. 6:4, 8; Syr. ܦܠ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפל not used in Kal; Arab. نفس, Conj. V. to breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. 'פל and—

נפל with suff. 'פל; plur. 'פיל once Ezr. 13:20; comm. but more frequently, f. (Arab. نفس, Syr. ܦܠ).

(1) breath, Job 41:13; נפל breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נפש נחם smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נפש, Lat. *anima*; compare Gr. *ἀνιμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. *Fast.* V. 469); hence *life, vital principle*. Gen. 35:18, נפש נחם "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, נפש חיה "let now the soul of this child return into him." Exod. 21:23, נפש תחת נפש "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. נפש נחם he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נפש נחם see נחם. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) נפש נחם on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) נפש נחם with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, נפש נחם דבר אלהים "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare נפש נחם 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of someone, Jon. 1:14; 2 Sam. 14:7. — (c) נפש נחם for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נפש נחם is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, an *empty soul* (life), i. e. hungry, Isaiah 29:8; a *dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לב 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נפש נחם a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, נפש נחם "tread down, O my soul, the strong." Jer. 4:19, נפש נחם "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, נפש נחם "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נפש, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נפש נחם Pro. 28:25), patience and impatience (נפש נחם Job 6:11). — (b) *to will and purpose*, Gen. 23:8, נפש נחם "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, נפש נחם "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לב No. 1, letters c—e).

(4) *concr. animal*, that in which there is a soul or mind (נפש) Jos. 10:28; נפש נחם "every living thing," verses 30, 32, 35, 37. Sometimes more fully נפש נחם Gen. 1:24; 2:7, 19; and with the addition of the article הנחם נפש Gen. 1:21; 9:10; pr. *animal of life*, i. e. endowed with life (lebendige Seele = lebendiges Wesen), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that נחם is genit. of the substantive נחם (life), not the fem. of the adjective נחם (living); so that נפש נחם, equally with נפש נחם, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וכל אשר יקרא לו האדם נפש חיה הוא שמו

* and whatsoever Adam called them, the living creatures, that was their name;" for לו and שמו, refer to a man, a person, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נפש נפש to steal a man (comp. Germ. Seelenvertäufer) Deu. 24:7; נפש נפש Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש נפש כי החטא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נפש נפש under the word נפש Niph. No. 2.—(b) in a census of the people, as נפש נפש seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש נפש Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; נפש נפש "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש נפש (where נפש is the genit., compare above the phrase נפש נפש) any dead person, a corpse, Nu. 6:6; נפש נפש "he shall not come near a dead body," Lev. 21:11; and even without נפש id., in the phrases נפש נפש Num. 5:2; 9:6, 7, 10; and נפש נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפש נפש etc.; it is sometimes I myself, thou thyself (compare Arab. نفس and Germ. Ich, selber, Swed. själ of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, נפש נפש "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפש נפש me myself, Job 9:21. It has also been remarked by interpreters that נפש נפש are often put for the personal pronoun אני, אחי, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3. "many say of me (to my soul נפש נפש), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul נפש נפש) flee as a bird to your mountain?" Isa. 3:9, נפש נפש "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul נפש נפש), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, נפש נפש לו יוש נפש נפש "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפש נפש and נפש נפש come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נפש נפש followed by the 1 pers. Gen. 44:32.

נפש f. probab. i. q. נפש and נפש a lofty place (from the root נפש), only found Josh. 17:11, נפש נפש. Targ. three regions.

נפש f. (root נפש see Hiph. No. 2), a dropping down, dripping, hence נפש נפש dropping of honeycombs, i. e. honey dropping from the combs, i. q. נפש (which see), Ps. 19:11. Hence without the gen. נפש id. Cant. 4:11; Prov. 5:3; 24:13, נפש נפש "honey droppings (which are) sweet to thy palate," (where the predicate נפש is not inflected; compare Gen. 49:15).

נפש plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפש Niph. to wrestle, to strive, to fight.

נפתח ("opening"), [Nephtoah], see נפתח under the word נפש p. cccclxviii, B.

נפתחים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθυς terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נפתלי ("my strife," see Gen. 30:8), pr. name, Naphtali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נץ m. (from the root נץ)—(1) a flower, Gen. 40:10, i. q. נץ and נץ, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נצח i. q. נצח No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נצח נצח "he may go away by flying," where a paronomasia is to be observed in נצח, נצח, and נצח. [In Thes. this root is referred to נצח.]

נצב TO SET, TO PUT, TO PLACE, i. q. נצב, which see. Arab. نصب id.

NIPHAL נצב—(1) to be put, set; followed by נצב

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(a) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּצְבֹּתָ לִי שָׂם "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָיָה כְּעֵץ אֲשֶׁר יָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... יִצְבֹּתָ לֹא (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὑλόμενον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִצִּיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִצִּיב הָרִבְזִים "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִצִּב and הִצִּב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַח;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהָיָה וְנִצְחָה הַעֲלֵתָה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הָיָה should be joined to the preceding verse, and regarded as being from the root נָצַח; see that word.

Derived nouns נָצַח, נָצִיחַ, מִצְבָּה, מִצְבָּה, מִצְבָּה, מִצְבָּה, נָצַח, and pr. n. נָצַח for נָצִיחַ.

נָצַח masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَاب the handle of a sword, knife, etc.)

נָצַח Chald. emphat. st. נָצַח strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς σιδήρεως σιδηρεῖας, i.e. of the nature and origin of iron

(compare root نَصَل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַח to plant.

נָצַח see נָצַח.

I. נָצַח unused in Kal. [The occurrences of נָצַח are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i. q. נָצַח and נָצַח No. 3. Hence נֻצָּה pinion of birds, and Arab. رَاحِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַח i. q. Hebr. רִיב, and Arab. نَطَا Conj. VI, id.

HIPHAL הִצִּחָה to contend, to strive. Num. 26:9, "when they strove with Jehovah;" hence to wage war. Psalm 60:2, הִצִּחָה מִסּוּד מִסּוּד "when he waged war with Mesopotamia."

NIPHAL הִצִּחָה to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אֲנָשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מִצְחָה, מִצְחָה, מִצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָחָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵיהֶם תִּנָּצְחוּ "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαρευθήσονται.

NIPHAL, id. Isaiah 37:26, וְנִצְחָה הָאֵרֶץ "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرَب to wage war, whence حَرِبَ and حَرِبَ stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נָצַח (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נָצַח (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נצץ); metaph. to be famous, also to conquer; נִסְחָא a sonorous (pr. clear) voice. Æth. ነጽሐ: to be pure, chaste; ነጽሐ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נצח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַחֵם prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחָה, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu singen*, and verse 20, עַל עֲלִמֹת "with the virgin voice," *nel soprano*). Hence לְנִצְחָה which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְנִצְחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְנִצְחָה לְדָוִד Ps. 11; 13; 14:18—21; 31; 36:40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּחִיִּית 8; 81; 84; עַל שְׁמַיִם Ps. 45; 69; 80: עַל נְחִילֹת Ps. 5: מְחִלָּה Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמֹת Ps. 46: הַשְׁמִינִית Ps. 12. (Twice there follows עַל עֲלִמֹת Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַחֵם not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמְנַחֵם (for לְמְנַחֵם)

NIPHAL, to be perfect, complete ["to be perpetual." Jerem. 8:5, מְשֻׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጽሐ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נִצְחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה יֵשׁוּעָה "the glory of Israel" (i. e. God). (2) sincerity, truth. Hab. 1:4, לֹא צִדִּיק לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲבִיר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), eternity, for ever. עַד נִצְחָה Ps. 49:20; Job 34:36; נִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) perfection, completeness, acc. נִצְחָה and נִצְחָה adv. altogether, quite (comp. Germ. *lauter*). Ps. 13:2, עַד אֵיכָה יִהְיֶה תִשְׁכַּחֲנִי נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁאוֹרֵי נִצְחָה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נציב m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה; Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצַב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūsib نَيْت نُسَيْب Rob. ii. 344].

נָצִיר ("pure," "sincere"), [*Neziah*], pr. n. m. Exr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כחב, *preserved, delivered*; from the root נָצַר; נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נָצַל and נָצַל, Ethiop. ንጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHIŁ—(1) to pull away; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field בִּינֵיהֶם מִצִּיל and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, וְהִצִּיל עֵינַי, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן id. Isa. 38:6; מִן הִצִּיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; מִן הִצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִצִּיל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by לֵא to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִצִּילָה.

נָצַל Chald. APHEL הִצִּיל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; G. 15, 28.

נָצַן n. a flower, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נָצַץ a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נָצַח, נָצַח.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (con p. נָצַח); whence—

(3) to fly (compare נָצַח to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח to fly.

נָצַח see נָצַח.

I. נָצַח fut. נָצַח, more rarely נָצַח—(1) i. q. נָצַח TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַחֵל נָצַח a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, נָצַח עַל דֶּל שְׁפָתַי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַח with Dag. euphon., for נָצַח). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִן הִצִּיל "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחב, נָצַח יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַח חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נְצִיחוֹת וְלֹא יָדָעְתָּם, "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְחֵיהֶם יִלְכּוּ, "they lodge in hidden places" (i. e. be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נְצִיחֵהָ לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:30, נָצַח הָאָדָם "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַח in the following passage], 2 Sam. 11:16, בְּשֹׁמֵר יוֹאֵב "when Joab besieged the city." Part. pl. נָצִיר besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נָצִיר so is a besieged city" (נָצִיר, ut—ita, compare נָצִיר A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נָצִיר, that the substantive may be rendered definite by the article; compare נָצִיר Ps. 12:8, and הַנְּצִירָה הַזֶּה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نצר to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δίδωσκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. יקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. יקב, נקב, also קנו or קנו, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, צרור קיוב, “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נקבת ראש פרו, “thou didst thrust through the heads of their leaders.” See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקבה שפורה עלי, “specify to me thy wages;” Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were אנשי שמות Am. 6:1, opp. to the common people, בלי שם Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. to pierce, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח, “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehcvah, see יהוה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:86.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, “these men נקבו בשמות who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, סנקת a stone quarry; from the idea of *boring through* are נקרה, נקה, from that of *striking through* is סנקת a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נקה. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נקל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekel], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; نقاد a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקרה, נקורה)—

נקר m. pl. נקרים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נקר pr. i. q. Arab. نقاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

נקדים m.—(1) *crumbs of bread*, Josh. 9:5, 12.
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *κολλυπία*.
Vulg. *crustula*.

נקד TO BE PURE, Arab. id. *نقى* id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence **נקדית** a sacrificial cup. In Kal only found, Jer. 49:12; where **נקד** inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקד—(1) *to be pure, metaph. innocent*, followed by **מן** to be void of any fault. Ps. 19:14; Nu. 5:31; followed by **מן** of person, Jud. 15:3, **נְקִי מִפְּשָׁעִים** “I am free from blame towards the Philistines,” i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, **לֹא יִנְקָה קִלְיָהּ וְנֹגֵעַ קֶדֶדָּהּ** “whoever toucheth her shall not be unpunished,” 11:21.

(3) *to be clear, free, from an oath, or obligation*, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקד—(1) *to declare innocent, to absolve*, Job 9:28; followed by **מן** Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, **וְנִשְׁתִּי** (better [but this is a conjecture] **וְנִשְׁתִּי** LXX. *ἐκζητήσω*) **דָּמָם** [but this is a conjecture] **וְנִשְׁתִּי** **לֹא יִנְקָה דָּמָם** “I will avenge their blood, and will not leave it unavenged.” [But see Eng. Ver.] Absol. Ex. 34:7, “forgiving iniquity, and transgression, and sin, **וְנִשְׁתִּי** **לֹא יִנְקָה** but will not always pardon,” Nu. 14:18; Nah. 1:3.

Derivatives, **נְקִי**, **נְקִיָּה**, **נְקִיָּה**, **נְקִיָּה**.

נקודא (“distinguished,” compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח see **לקח**.

נקט i. q. **קט** and **קץ** TO LOATHE any thing followed by **א**. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root **קט**.

נקי plur. **נְקִיִּים** adj.—(1) *pure, metaph. innocent, free from blame*, followed by **מן** 2 Sa. 3:28. **נְקִי** **כַּפַּיִם** of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. **נְקִי** **דָּם** and **נְקִי** **דָּם** innocent blood, see **נָקָה**.

(2) *clear, quit, free, from incurring blame*, from an obligation; followed by **מן** Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נקיא i. q. the preceding (with the addition of **א**), Joel 4:19, and Jon. 1:14 **כְּחִיב**.

נקיין (from the root **נקד**) constr. **נְקִיִּין** m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. **נְקִיִּים** id.; Ps. 26:6; 73:13.

נקיק or **נקיק** always constr. Jerem. 13:4, **נְקִיקֵי הַסִּלְעִים** *fissure, cleft of a rock*, plur. **נְקִיקֵי הַסִּלְעִים** Isa. 7:19; Jer. 16:16; from the root **נקט** which see.

נקם inf. **נָקַם**, fut. **יָקַם** TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred **נחם**). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by **על** Ps. 99:8. In the same sense, Levit. 26:25, **חֶרֶב נִקְמָת נָקָם בְּרִית** “a sword which avenges the covenant.” Jer. 51:36 [Piel], “I will avenge thy vengeance,” i. e. thee.—(c) followed by **מן** of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by **מֵאֵת** Num. 31:2; 2 Ki. 9:7 [Piel]; **ל** Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., **נָקַמְנִי יְהוָה מִיָּדָהּ** “Jehovah has avenged me of thee.” Numb. 31:2, **נָקַם יְהוָה מִיִּשְׂרָאֵל מֵאֵת** **חֶרֶב** **יְהוֹרָם**.

NIPHAL, to avenge oneself. Eze. 25:15, **וְנָקַם** followed by **א** of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by **מן** both of what vengeance is taken for, and also of the person from whom it is sought. **מן** Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, הִנְבִּיאִים וְדָמֵי עֲבָדָי וְדָמֵי אֲנִיִּים “I will avenge the blood of my servants, the prophets...from Jezebel,” Jer. 51:36; followed by **א** Eze. 25:12 (at the end).

HOPHAL, fut. יִקָּם to be avenged. Gen. 4:15, 24, “whosoever slayeth Cain he shall be avenged seven-fold,” Exod. 21:21.

HITHPAEL, —(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.

(2) part. **מְתַנַּקֵּם** *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נָקָם m. and **נְקָמָה**, plur. **נְקָמוֹת**, plur. **נְקָמוֹת**.

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נִקְמַת רֵם *vengeance for slaughter*, Ps. 79:10; Jer. 50:28, נִקְמַת הַיְּקָלָו *“vengeance for his temple;”* compare Jer. 51:36. To take vengeance on any one is לִשְׂבֹּר נֶקֶם לְ *Deut. 32:41, 43; לִקַּח נֶקֶם* Isa. 47:3; followed by כִּן Jer. 20:10; עָשָׂה נִקְמוֹת אֵל *Psa. 149:7; Eze. 25:17; followed by אֵל Mic. 5:14; אֵל עָשָׂה נִקְמוֹתוֹ* Eze. 25:14; Num. 31:3. On the other hand לְנִקְמַת לְ Psalm 18:48; and לְנִקְמוֹת לְסִי *Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.*

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה בְּנִקְמָה to act with the desire of vengeance, Eze. 25:15.

נִקְעָה i. q. נִקַּע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ነቀዐ: to be cleft, broken).

נִקְקָה —(1) i. q. Chal. נִקַּח and Arab. نَقَبَ TO CUT, TO STRIKE (kindred to the verb نَقَبَ; Æth. ለበረ: to touch). See Piel.

(2) *to fasten together, as by nails, to join together*; Germ. zusammenfassen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare وَتَف border, bracelet). Hence —

(3) *to go in a circle*. Isa. 29:1, תִּגְיִם יִקְבְּשׁוּ *“let the feasts go their round,”* i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נִקַּע. —(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נָקַח *to destroy*, Job 19:26, “after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this,” sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL —(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, הַיָּמִים הַמִּשְׁתָּה *“after the days of their feasting had gone about,”* the circle of their mutual feasting being ended. The following is elliptical, Lev. 19:27, לֹא תִקְצַץ פֶּתַח רֹאשְׁךָ *“ye shall not go in circle (in shaving) the outer part of the head,”* i. e. the ends of your hair. Symm. οὐ περιξυρήσατε κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נִקַּח Jos. 6:3, and נִקַּח verse 11, in going round: adv. round about.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; עַל 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and עַל of pers. Job 19:6, חֲצִירוֹ הִקִּי אֵלַי a pregnant construction, “he has cast me into his net, and has surrounded me with it.” Metaph. Lam. 3:5.—Hence —

נִקַּח m. a shaking off of olives, Isa. 17:6; 24:13 (Ch. נִיקִיח id.), and —

נִקְפָה f. a rope, bound round a female slave or captive for a girdle. LXX. σχοινίον. Vulg. funiculus. Luther, lofēš b. i. [schlechte] Sand, Isa. 3:24.

נִקַּח an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. c. נִקַּח and נִקַּח; whence נִקַּח a fissure of a rock.

נִקַּח fut. יִקַּח. TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, “the ravens of the valley shall pick it (the eye) out;” Num. 16:14; Jud. 16:21 [Both Piel]. — (Arab. id.; Æth. ነቀረ: to be blind of one eye, ነቀለ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עֲצָמֵי נִקְרָה *“the night pierces my bones,”* i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, “the quarry (whence) נִקְרָה ye were digged;” metaph. used of the ancestors of a nation. Hence —

נִקְרָה or נִקְרָה always constr. נִקְרָה הַצֵּדָר Ex. 33:22, fissure, cleft of a rock. Plur. נִקְרָה הַצֵּדָרִים Isa. 2:21.

נִקַּח i. q. יָקוֹשׁ (yakosh) and קִישׁ TO LAY SNARES, Ps. 9:17, בְּפֶלַע נִקַּח שָׂעָה *“with the work of his own hands the wicked lays snares,”* sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, “the wicked is snared in the work of his own hands.”]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by לְ to lay snares for any one, Ps. 109:11, תִּקַּח נֶפֶשׁ לְדָל *“let the extortioner lay a snare for all that he hath,”* i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed by אֵל 1 Sam. 28:9.

נִקַּח Ch. to smite, or strike, Dan. 5:6, “and his knees נִקַּח נִקַּח smote together.” (Syr. id.; also

and of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

נר pl. *נורות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *ו*), however the idea of a light is still retained, e. g. Prov. 13:9; *נר רשעים יקדח* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast; whence* *נרגל*. [See *Thes.*]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرجس*, *Anerges*, or *Mars* (the planet), and as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also *Thes.*] By the Babylonians the same appears to have been called *נרגל*. Hence—

נרגל שרצצר (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגן m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרג*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Collei Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

נרד [and *נרד*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *נשא*, inf. absol. *נשא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; Ps. 89:10; with suff. *נשא* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשא*, imp. *נשא* (once *נשא* Psa. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשא* (once *נשא* like quiescents *נשא* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ረሰሰ*: to take, to receive; see No. 3,

and Arab. *نشا* to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *נשא* to place upon any one, Gen. 31:17; *נשא* *נשא* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *נשא* 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא* *נשא* (and *נשא* *נשא*) to lift up the hand, in swearing, Deut. 32:40 (compare *נשא* *נשא* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *נשא* *נשא* להוציאם, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *נשא*), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא* *נשא* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא* *נשא* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *נשא* *נשא* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) *נשא* *נשא* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up

(ec. cf countenance); i. e. thou mayest go with a cheerful countenance. Opp. to *הפיל פניו* ver. 5, 6. Followed by *ל* to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) *נשא עיניו* to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb *לָקַח*), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by *ל* and *ל* to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) *נשא קול* to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word *קול* (Germ. antebien). Num. 14:1, *וַיִּשְׂאוּ כָל־הָעֵדָה...וַיִּבְכּוּ* "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 31:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, *יִשָּׂא*, "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. *יִצְעַק*. *לֹא יִצְעַק*. Compare *נִשְׂא* No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) *נשא נפש אל* to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. *سأل الى شيء*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by *ל* Ps. 24:4; especially *יִחַדְהוּ* *ל* i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) *לִבִּי נִשְׂאָתִי* "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, *נִשְׂאָתְךָ לְךָ* "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. *קָלָא*.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, *וַיִּשָּׂא אֹתָם הָאָרֶץ לְשָׂרְתָּ וַיְחַדְּוּ* "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21: Ps. 55:13. Hence to suffer, to bear with. Job 21:3, *וְאִנִּי וְאַלְכִי יִשְׂאוּ* "bear with me, and I will speak." Followed by *ב* partitive, to bear a part of any thing. Job 7:13, *יִשָּׂא בְשִׁיחִי מִשְׁכָּבִי* "my couch will bear part of my grief" (mein Bette wird mir meinenummer ertragen helfen, wird mit daran tragen).

(b) *נשא עון* to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נִשָּׂא עוֹנוֹ* id., Eze. 18:19, 20. *נִשָּׂא עוֹנוֹ* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נִשָּׂא* *וְנִשָּׂא* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, *נִשָּׂאִי לֹא אֶחָבֵל* "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to any one, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life to destroy, Job 32:22. *נִשָּׂא רֹאשׁ מֵעַל* to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) *נשא עון* to take away any one's sin, i. e.—(a) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. *נִשָּׂא עוֹן* whose sin is forgiven, Isa. 33:24; and *נִשָּׂא פֶשַׁע* id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on *לָקַח*). Specially—

(a) *נשא אשה* to take, i. e. to marry, a wife, in the later writers for *לָקַח אִשָּׁה* 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) *נשא פניו* to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to *הִשָּׁיב פָּנָיו* not to accept persons. Hence—(a) in a good sense, to receive any one's prayer, to be favourable to it, to have respect

Syr. **ܬܚܝܬܐ** *erros* [In Thea. perhaps *to remove*,
i. q. **ܬܚܝܬܐ**.]

HIPHIL הִשִּׁיחַ *to lead into error, to cause to go astray*, whence— (1) *to deceive, to impose on any one*, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, אֶל־הַנְּשָׂאִים וְנַפְשֵׁיהֶם “*deceive not yourselves*.” Followed by עַל in a pregnant sense, Ps. 55:16 קִרְיִי, יִשִּׁי מוֹת עֲלֵיהֶם “*let death deceive (and rush) on them*,” i. e. *let death surprise them contrary to expectation*.

(2) *to seduce, to corrupt*, Genesis 3:13; Jer. 49:16.

NIPHAL, to be deceived, Isa. 19:13.

[Derivative מְשֻׁבָּח.]

II. נָשָׂא i. q. נָשָׂה No. II. 2, *to lend*, followed by Neh. 5:7; whence נָשָׂא בֹו Isa. 24:2, and נָשָׂא 1 Sa. 22:2, *a creditor*.

HIPHIL, to *exact* what has been lent, spoken of a creditor; followed by 3 of pers. Ps. 89:23.

Derivative nouns, מִשְׁאָה, מִשְׁאָהָ.

נָשַׁב TO BLOW, followed by **אֶת** *to blow upon* (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. **נָשַׁף**, **נָשַׁם** and **נָשַׁח**, which see).

18. **HIPHIL**—(1) *to cause (the wind) to blow*, Ps. 147:

(2) *to drive away by blowing*, Gen.15:11.

I. **נָשָׁח** TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39.

(Arab. نسي Æth. quadril. ንሕሰዖ: with the insertion of ḥ id.)

NIPHAL, to be forgotten, Isaiah 44:21, לֹא תִשְׁכַּח לִי, "thou shalt not be forgotten by me," for תִּשְׁכַּח לִי. Kimchi, תִּשְׁכַּח לִי. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldest forget me;" had this been the meaning it would probably have been לֹא אֶשְׁכַּח, not לֹא תִשְׁכַּח.

PIEL, *to cause to forget*, followed by two acc., Gen. 41:51.

HIPHI הִפְיָה i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know **הִפְיָה** לֵךְ אִלַּיִם **הִפְיָה** לֵךְ אִלַּיִם" that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted ~~for~~ thee part of thy iniquity.

Derivative נִשְׁיָה, and the pr. n. יִשְׁיָה.

II. נָשָׂא—(1) TO BORROW (also written נָשָׂא, see that root No. II. It appears to be of the same

origin as ~~the~~, so that it is properly, *it take, receive*
 Const. absol. Jer. 15:10; Isa. 24:2.

(2) *to lend* to any one, *an jemanben leihen*.—(a) followed by ל of pers. (see ל A, No. 4), Jer. 15:10, לֹא נִשְׁתִּי וְלֹא נָשָׂו כִּי "I have not borrowed, nor have they lent anything to me." Isa. 24:2, נִשְׂאָה כְּנֵשֶׁה בֶּן "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. נִשְׂאָה creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by ל of price, i.e. usury, or interest. Neh. 5:11, "the hundredths of money, מֵאָסָר אֶחָד מֵאֲסָרִים נִשְׂאָה לְאֶחָד מֵאֲסָרִים" for which (mofur) ye have lent at interest;" i.e. which ye demand from your debtors. Part. נִשְׂאָה an usurer, Ex. 22:24.

HIPHIL, i. q. Kal No. 2, followed by 3 of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, מְשִׁי, and גִּשְׁי.

נִשְׂאָה m. Gen. 32:33, i. q. Arab. نَسَا a nerve or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to נִשְׂאָה I. in Thes.]

משׁ m. a debt, 2 Ki. 4:7.

נִשְׁיָה f. forgetfulness, Ps. 88:13, from the root
נִשָּׂה No. I.

נָשִׁים pl. f. *women*, see the sing. אִשָּׁה.

נִשְׁקָה f. (from the root נִשַּׁק), a *kiss*, Cant. 1:2; Pro. 27:6.

נִשֵּׁךְ fut. נִשֵּׁךְ. Ecc. 10:11, and נִשֵּׁךְ Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. ከከ: id.; Syriac transp. بَحَا); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. נִכְךְ, to bite; whence נִכְכָּךְ usury; Arab. قرض to gnaw; Conj. III. to lend on usury; Gr. δανείσθαι ἐν τῷ ὑποπῶν, Arist. Nub. i. 12; Lat. usura vorax, Lucan, i. 171).

PIEL, i. q. Kal, *to bite*, Nu. 21:6; Jer. 8:17.

HIPHIL ^{לִקְחוּ} *to take usury of any one*, followed by a dat. of pers. Deu. 23:21. Hence —

נִשְׁךְ *m. interest, usury*, Psal. 15:5; Eze. 18:8,
13. לִשְׁכּוֹת *to take usury of any one*, Ex. 22:24.

לִשְׁכָּה, elsewhere **לִשְׁכָּה** which see; a chamber, a cell in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for שֶׁנָּה a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that שֶׁנָּה was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נָשַׁל fut. יִשַּׁל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نزل; comp. the kindred words שָׁלַל, שָׁלַח, שָׁלַח), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנָשַׁל הַבִּיטָה מִן הַמַּנְדִּיב "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by נָשַׁל 2 Ki. 16:6.”]

נָשַׁם fut. יִנָּשֵׁם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁב, נָשַׁח, transp. נָשַׁח; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִנָּשֵׁם belongs to the root נָשַׁם.)

Hence נִשְׁמָתָהּ, and —

נִשְׁמָה f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, נְשָׁמָה (comp. נָשַׁם No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animals, i. q. נִשְׁמָה No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נִשְׁמָה Chald. breath, life, Dan. 5:23.

נָשַׁח TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by אֶל to blow upon, Is. 40:24. Hence נִשְׁחָהּ and —

נִשְׁחָהּ m. suff. נִשְׁחָהּ — (1) the evening twilight, when a colder gale blows (רוּחַ הַיָּמִים Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נָשַׁח fut. יִנָּשֵׁחַ 1 Ki. 19:20, and intrans. נִשְׁחָהּ Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. نسي to JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, וְעַל פִּי יִשָּׁח בְּלִבָּם "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נִשְׁחָהּ). 2 Chron. 17:17, וְנִשְׁחָהּ "those armed with bows." Ps. 78:9, וְנִשְׁחָהּ רֹחֲלֵי קֶשֶׁת prop. "the armed of the archers," i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְצִדִּיק וְיָשָׁר נִשְׁכָּה "righteousness and peace have kissed each other" (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, "the wings of the living creatures נִשְׁכָּהּ אֶל אֶחָדָהּ which kissed each other," i. e. one of which touched the other; i. q. וְנִשְׁכָּהּ אֶל אֶחָדָהּ Eze. 1:9. Compare Ps. 85:11.

Derivatives נִשְׁכָּהּ and —

נִשְׁכָּהּ & נִשְׁכָּהּ masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, וְנִשְׁכָּהּ "in the day of arms," i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נִשְׁכָּהּ No. 2).

נָשַׁח an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), نَسْر the beak of a bird of prey. Hence —

נִשְׁכָּהּ [in pause נִשְׁכָּהּ, plur. נִשְׁכָּהּ, constr. נִשְׁכָּהּ m. an eagle (Arab. نسر, Syr. نَسْر, Eth. ስርገር; id.)

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁךְ* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedinann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נֶשֶׁךְ plur. *נֶשְׁרִים* Chald. id., Dan. 4:30; 7:4.

נֶשֶׁךְ TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָתַשׁ* Jer. 18:14 (Æth. *ሰሰ*: to lay waste, to destroy).

נֶשֶׁךְ m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στειβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab*, *tap*, and *pat*, imitating the sound of treading; see above. *נָתַב* p. viii, and *נָתַב*, *נָתַב*. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *נָתַב* from *נָתַב*; but *נ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַב i. q. *נָתַב* Ezr. 8:17, כתוב.

נָתַב only in Piel *נָתַב* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַב plur. *נָתַבִּים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתַב m. and *נָתַבָּה* f. *נָתַב* and *נָתַבָּה*.—(1) prop. adj. trodden with the feet (see the root *נָתַב*).

נָתַבָּה a trodden way, Pro. 12:28; and without *נָתַבָּה* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַבָּהוּ* the ways to his house, Job 38:20.

נָתַבָּה m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַבָּה fut. *נָתַבָּה* (kindred to *נָתַבָּה*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַבָּה*, once inf. *נָתַבָּה*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַבָּה*.

["*נָתַבָּה*"] a root unused as a verb. Aram. *נָתַבָּה* i. q. Hebr. *נָתַבָּה* to give. Hence *נָתַבָּה*"].

נָתַבָּה fut. *נָתַבָּה*, *נָתַבָּה*, also *נָתַבָּה* 1 pers. (Jud. 16:5), imp. *נָתַבָּה*, with *ה* parag. *נָתַבָּה*, inf. absol. *נָתַבָּה*, constr. *נָתַבָּה* (for *נָתַבָּה*), with suff. *נָתַבָּה*, rarely *נָתַבָּה* (Syr. *נָתַבָּה*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַבָּה* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַבָּה* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive*; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַבָּה* "from pride arises strife," *ben Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַבָּה* to give the hand (to the victor), see *נָתַבָּה*.

No. 1, letter *e*, but **נָתַן יְדוּ ב**, see *ibid*, letter *b*.—(b) **נָתַן** to deliver into the power of any one, see **נָתַן** letter *aa*, *β*; also **נָתַן לְפָנַי** (*prætere* geben), see **לְפָנַי** under the word **פָּנַי**; also followed by a dative, Isa. 50:6, **נָתַתִּי לְסַמְכִים** "I gave my back to the smiters;" **נָתַן** to give a command to any one, see **נָתַן** No. 1, letter *es*.—(c) **נָתַן עֵדָה** to give the back [to turn back], see **עֵדָה**.—(d) **נָתַן פְּרִי** to give (yield or bear) fruit (as a tree), i. q. **עֵשָׂה פְּרִי** Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) **נָתַן רַחֲמִים** to have compassion for any one, see **רַחֲמִים**.—(f) **נָתַן עֲבוֹדָה** to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) **נָתַן בְּמִשְׁמַרְתּוֹ** to give any one into custody, see **מִשְׁמַרְתּוֹ**, compare Gen. 39:20.—(h) **נָתַן מִי יִתֵּן** who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see **מִי** No. 1, *d*. It is construed followed by an acc. Deut. 28:67, **מִי־יִתֵּן עָרָב** "Oh, that it were evening!" followed by an inf. Ex. 16:3; **מִי־יִתֵּן מוֹתֵנוּ** "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. **נָתַן**, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare **נָתַן** No. 2.—(β) to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. **نَتَن**, **وَهَب**); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, **הִנִּיחַ**, root **נָתַן**, and **נָתַן**), Gen. 20:6, **נָתַתִּי לָנֶפֶס אֱלֹהִים** "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without **נָתַן** Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see **קוֹל**), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere **מִוֹפֶת**), compare *διδόται σημεῖα*, Mat. 24:24. A bolder use is **נָתַן** to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. **נָתַן** to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by **עַל**) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) **נָתַן לְפָנַי** to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and **עַל** of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and **עַל** of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) **נָתַן לֵב** to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than **נָתַן לֵב** to turn the heart to anything. It is also said, **נָתַן דְּבַר אֱלֹהִים לֵב** to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and **נָתַן אֱלֹהִים לֵב** *ἐν φρεσὶ θεῖται*, Ecc. 7:2; 9:1.

(3) to make, as **נָתַן**, **שָׂם**, Arab. **جَعَلَ**. Levit. 19:28, **נָתַתְּ לָא תַחֲמוֹ בְּבָשָׂרְךָ** "ye shall make no cutting in your flesh." In like manner, **נָתַן מוֹם** to cause a blemish, to injure any one, Levit. 24:10. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, **נָתַתִּי אֶתְּ אֱבֹתַי** "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and **נָתַן** of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) **נָתַן דְּבַר** to make a thing like, any thing similar to it. Isa. 41:2, **נָתַתִּי חֶרְבוֹ** "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, **נָתַתִּי כֶסֶף** "and he made silver to be as stones." Gen. 42:30, **נָתַתִּי אֶתְּנוּ כְּמַרְגָּלִים** "and he held us as spies," *er behandelte uns wie Spionhäuser* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by **נָתַן** of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τιθεσθαι*, for *νομίζεω*, *ἡγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. **יִתֵּן** i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters **נָתַתִּי**, **נָתַתְּ**; it once occurs defectively **נָתַתִּי** 2 Sa. 22:41, for **נָתַתְּ**; like **נָתַתִּי** Jud. 19:11, for **נָתַתְּ**. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" **אֲשֶׁר תִּהְיֶה הַדָּוָד עַל הַשָּׁמַיִם**, where **תִּהְיֶה** is taken by some for inf. absol., while some, with other points would read **תִּהְיֶה**. But as **תִּהְיֶה** in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, נתן, נתן, נתן; also the proper names נתן, נתן, נתן and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתןאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתןיהו & נתניהו ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתן and נתן. Job 30:13, נתס, נתס "they tear up my path." (4 MSS. read by a gloss נתס).

נתע i. q. נתן No. 2, TO BREAK OUT (the teeth); נ being (in the Aramaean manner) changed into V. NIPHAL, pass. Job 4:10.

נתן fut. נתן.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתע. PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL. and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 to wound by tearing, Eze. 23:34.

HIPHAL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by נתן to be drawn away from, Josh. 8:16.

HOPHAL נתן i. q. Niphal No. 3, Judges 20:31. Hence—

נתן m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33. see נתן No. 2. Root נתן to pluck out (hairs), from the hair falling off from places where there is a scall.

נתן fut. נתן.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתן, נתן to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare נתן, נתן.

HIPHAL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also נתן to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, נתן ידו ויכעני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתן 2 Sam. 22:33, see the root נתן.

נתן Ch. and Syr. to shake down, a leaf, fruit of a tree; see Hebr. No. 2.

APHEL, to shake down (leaves), Dan. 4:11.

נָתַר m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from **נָתַר** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) to *destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(b) to *expel* nations from a land (opp. to **נָתַשׁ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשׁוּ וְלֹא אֶחָד יִשְׁתָּאֵל "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. to be *expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; to be *overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָשָׂא (Isa. 19:5) to *dry up*, as water, Jer. 18:14.

HOPHAL, to be *plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמַךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤎.

In *sound* I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָמַךְ, סָמַר, or with the letter שׁ, as שָׁמַר, שָׁמַר; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָמַל to be foolish, שָׁמַל to behold, to understand, סָמַר to shut up, and שָׁמַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣܬ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁמַר, Ch. סָמַר leaven; שָׁמַר, Ch. סָמַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָמַר stands for שָׁמַר Ezr. 4:5; שָׁמַל for סָמַל folly, Ecc. 1:17. [This is *assuming* what cannot be admitted, that Ecc. is one of the *later* books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as س, as سَجَدَ סָגַד to adore; اسْرَسَرَ סָרַסַר to bind; سَرَسَرَ סָרַסַר a sour grape; كَسَا סָסַס to cover; more rarely ش, as شَتَوْتُ סָתַו winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרַיִן and שָׂרַיִן a coat of mail; סָגַסְגַּס to gather; סָבַן and שָׁבַן prop. to inhabit;

סָפַר and שָׁפַח to pour, etc.; compare סָפַר, סָפַל, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

סָפַח an unused root; Arab. سَال to *extend*, to *expand*; also to cut off anything extended, as a cloth; hence perhaps to *measure* (see סָפַר); whence—

סָפַח plur. סָפַח f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָפַח־סָפַח Isaiah 27:8; contr. from סָפַח־סָפַח (with Dag. fort. conjunctive; like סָפַח־סָפַח for סָפַח־סָפַח, i. e. moderately; comp. סָפַח־סָפַח Jer. 10:24; and סָפַח־סָפַח Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָפַח־סָפַח is for סָפַח־סָפַח (root סָפַח), by moving, terrifying her.

(2) specially a certain particular measure of corn; according to the Rabbins, the *third part of an Ephah* (אֶפְסָה); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. סָפַח־סָפַח for סָפַח־סָפַח 2 Kings 7:1, 16; in the Syrian manner contr.; like סָפַח־סָפַח, סָפַח־סָפַח. From the Aramaean form סָפַח has arisen Gr. *sáron*, which is used by the LXX., the writers of the New Test., and Josephus.

סָפַח m. a *shoe*; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (מִצְנָח). (Chald. סָפַח; Syr. סָפַח). Isaiah 9:4, סָפַח "every shoe of him that is shod," i. e. of the soldier. From the root—

סָפַח—(1) pr.; apparently TO BE CLAYEY, MISTY; compare Chald. סָפַח, סָפַח; Hebr. סָפַח clay; kindred to